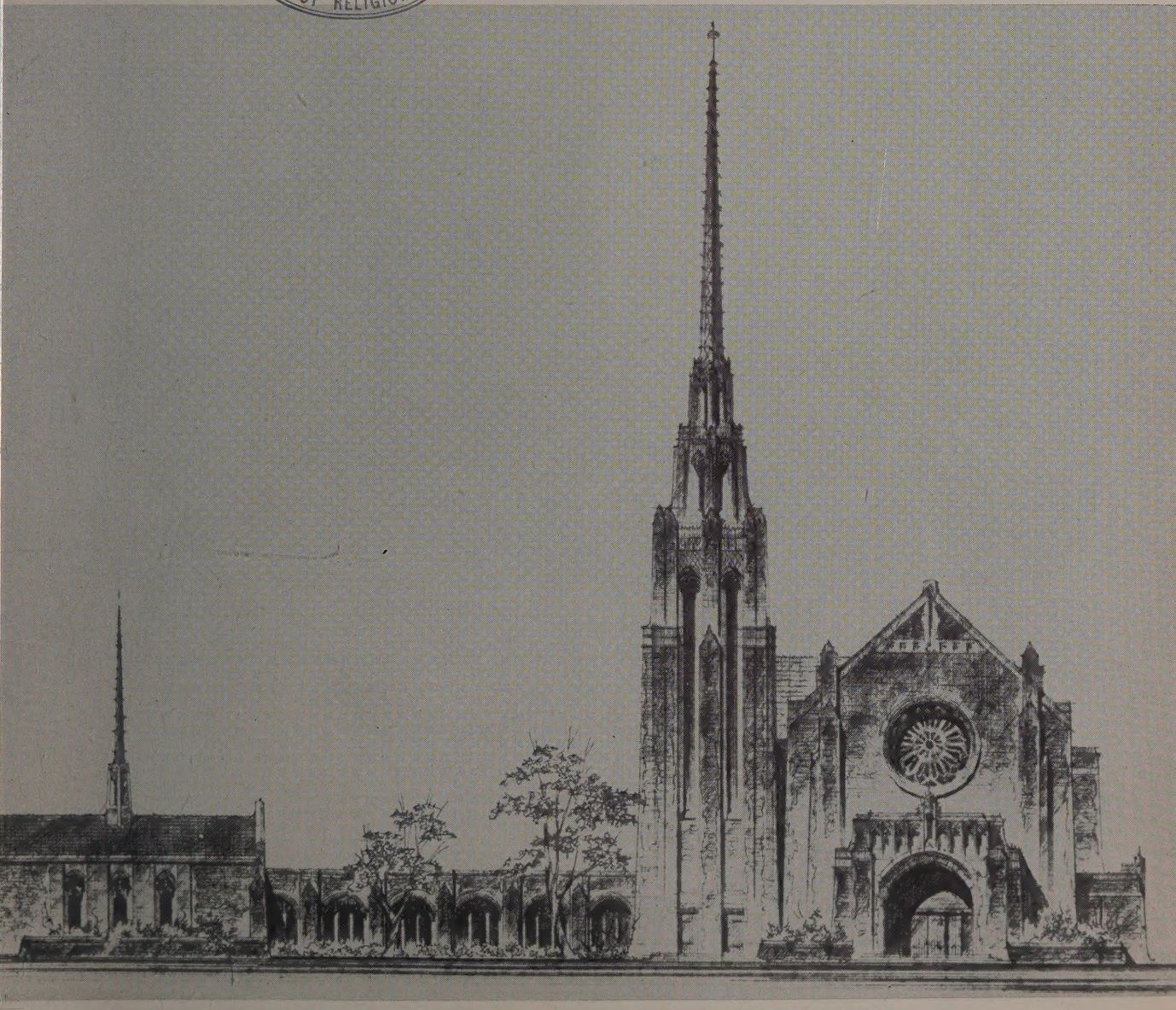
Church Management

PACIFIC SCHOOL OF RELIGION

VOLUME XXXIII DECEMBER 1956 NUMBER 3



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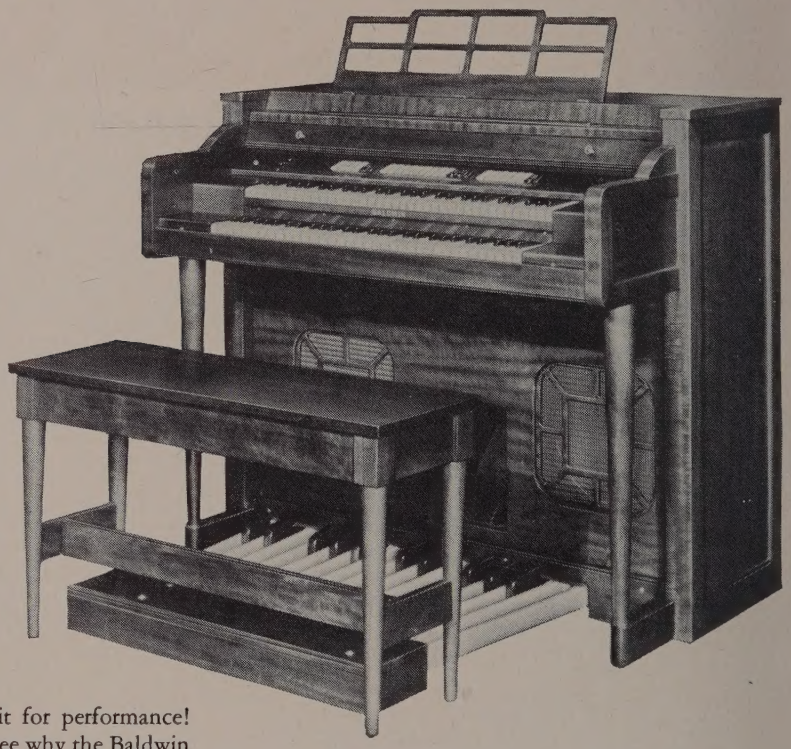

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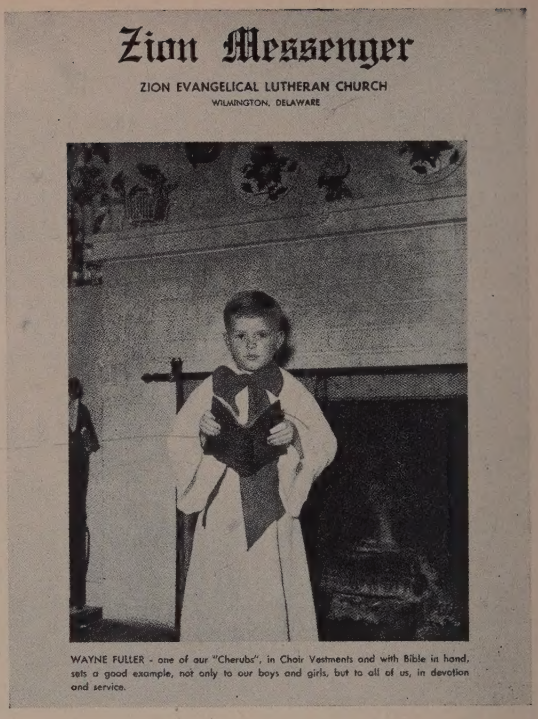

WAYNE FULLER - one of our "Cherubs", in Choir Vestments and with Bible in hand, sets a good example, not only to our boys and girls, but to all of us, in devotion and service.

No tongue can tell the joy and the comfort that comes to the hearts of the aged, the shut-in and those far away as through the Parish Paper they get a vision of the service in the church, and in fancy hear the inspiring voice of the minister as they read some helpful, encouraging message from him in the Parish Paper. As they read the "doings" of the church and its various organizations as well as the "Personal Mention" of the members and friends, they live their church life all over again. A line or two about themselves makes them feel that they are not forgotten. And so a Parish Paper is not only a newspaper, but a visitor and a preacher.

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Production Staff

Supervising Editor: William H. Leach.
Managing Editor: Edwin A. Lane.
General Manager: Paul R. Roehm.
Circulation Director: H. C. Bugoci.

Offices

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Advertising Offices

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Editorials

Billy Graham: Churchman

Some years have passed since young Mr. Billy Graham took his departure from the Northwestern Schools of Minneapolis to give his time to mass evangelism. He was well prepared for that particular task; the schools he administered had specialized in the making of evangelists, and this had been his chief interest. He was well known through certain segments of fundamentalist churches but had still to sell himself to the nation at large.

Of course, all Christians are interested in evangelism, but our usual interest does not include the evangelists. They make up a specialized classification of the clergy. Their programs set them apart from others. Some common practices of evangelists have not been appreciated, and the announcement of one more in the field did not startle anyone.

Some became interested when they learned that the staff he moved east numbered nearly one hundred. We began to appreciate that here was something new. Graham was a man who was going to supplement his sermon with organizational methods. He had a system and it seemed to be a good one, well financed and directed.

The great evangelistic field in America is in the South. This area was ready for Graham, but he was not satisfied to stay there. Northern cities listened to him and he moved overseas. Wherever he went there were reports of successful meetings and a personality worth reporting. He was evangelical and evangelistic. There was none of the blatancy of the old revival meeting, no thundering by the preacher. The gospel messages were direct and to the point. He sought, in a very sincere way, to challenge the conscience of the individual.

He had his critics. "He is still an evangelist and nothing more," they said. Occasionally one would recognize his outstanding personality and suggest that he add to his gospel message social implications such as had stirred the nation at the time of the Finney revivals. Mr. Graham might have replied to these critics by asking that they try to add a little evangelistic fervor to their theology. But he did not. He just kept working, growing, and going. He won friends by his modesty, but he never sacrificed his evangelical convictions.

One of our great periodicals, *Life,* disappointed that the churches were failing in their leadership in the racial segregation issue, took upon itself the responsibility of calling a meeting of religious leaders to discuss the religious principles involved. The editors wanted a vital statement to supplement the report of this conference and selected Billy Graham for the author. Now he has recognition as a national religious leader. His article, together with the account of the forum, appears in the issue of *Life* for October 1, 1956.

Here are some things we learned from that article. Before his critics invited him to find a social basis for his preaching he had decided to conduct no evangelistic meetings where racial segregation was enforced. Since making the decision he has held meetings in Nashville, Richmond, New Orleans, and Oklahoma City. These were non-segregated. Our experience with Southern evangelism has taught us that this in itself is a magnificent task. Its accomplishment is about as difficult as the abolishment of segregation in New York's Harlem.

In writing about Jesus he says:

> Though Christ was primarily concerned with the redemption of the individual, he did not hedge on the race question. Nowhere did he imply that neighbor-love is due only to believing Christians, nor that it is to be practiced only by believing Christians. Rather he pressed home the teaching of the Old Testament revelation and enlarged on it, that love is due to man as a creature made in the divine image and that the debt of love is owed to each man by each other.

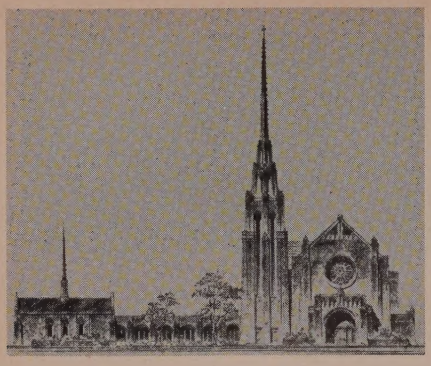
The social idealist would say it differently. He would talk on the dignity of man—Graham talks on the love of man for man.

There are two sides to the race question, he says. First is the definition of what is right; the second is the dynamic to do the thing that is right. Yes, he knows that profession is not enough. Racial intolerance is not a scholastic thing. It is a matter of social practice.

Billy Graham has matured. He has grown in spirit. His mind has broadened and his appreciation of life is greater. We have a feeling that *Life* magazine is right. He may still be Billy Graham the evangelist, but he is more than that; he is Dr. Graham, the churchman.

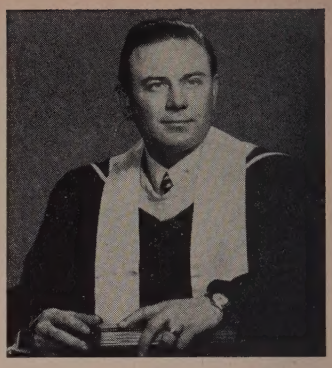
Avoid This Term

Church Management for many years has advocated a single board for the local church. The dual organization, spiritual and legal, was created for a day when local churches could not incorporate and this seemed to be the one method



Our Cover

A great, new, Methodist Church building is to be erected in Boise, Idaho. A combination of circumstances has projected this dream into a reality. First was the desire of the members to create a great church, near the state building, which would truly become the Methodist Cathedral of the great Northwest. Next was the inspiring leadership of the pastor, Herbert E. Richards, who came to the church from a professorship at Drew Theological Seminary. Third was the generosity of the congregation which pledged $1,146,000 to the building fund in a thirteen-day campaign. Fourth has been the outstanding work of Philadelphia Architect Harold E. Wagoner. Fifth was the close cooperation between Boise laymen and the architect. Wagoner particularly appreciated the counsel of Mrs. C. C. Anderson of Boise, who has made a study of Gothic architecture. Add to these factors an intelligent and consecrated executive committee to direct the work and the great structure becomes a reality.



HERBERT E. RICHARDS
MINISTER

of protecting the civil rights of the religious community.

We are still very much for the single board, but we are disturbed that some churches swinging to the one board plan call the controlling board of the church the "Board of Trustees."

Regardless of the functions of the single boards, the term "trustee" is an unfortunate one. Historically it is the name given to the body which provides "legal hands and feet" to the religious corporation. It holds the financial resources and protects the property. In brief, it holds "in trust" property which belongs to someone else.

The best trustees are men who have the business capacity to protect property, invest money, and see that all legal requirements are met. The purpose of a board of trustees is to do just that. The official board of a local church has a much larger task. It must supervise the making of the church program and its execution. Under the dual system the program of the church was placed under the control of a spiritual body, called the deacons or elders.

When a local church adopts a single board, these two functions are taken over by that new body. If the name "trustees" is given the single board, there is an implication, at least, that the legal side is taking precedent over the spiritual. In some instances this is more than an implication. In the absorption of the two boards the former trustees are very prone to consider the title "The Board of Trustees" the lever to place business first in the local church program.

This is not entirely an academic matter. There have been instances in which the business mind has overpowered the spiritual under the single board organization. It does not seem wise to encourage this by letting it be called "The Board of Trustees." Call it a "Council," or "Official Board," or even the "Church Board." But keep the term "trustee" for its historic function of serving the church in the legal and financial capacity.

Parsonage or No Parsonage

In the recent years of increasing living costs, the clergyman who has a home included in his income has considered himself very fortunate. Not alone is he provided with extra non-taxable income but the rental value is so high that he is placed, so far as his income is concerned, in a comparable relationship with men in other professions. Young men, fresh from the seminary, find that the rental value of the parsonage gives them an immediate income which compares favorably with engineers, and really places them ahead of embryo lawyers and doctors.

I have learned, however, one advantage to the minister who owns a home which I had never before appreciated. A pastor of my acquaintance who has just retired always felt wronged because the church did not furnish him a house. The result was that he bought one for his family. It required much sacrifice to keep up the payments. It added a heavy burden to educational costs and other expenses which every minister has to meet.

Now that he has retired he finds the house for which he sacrificed a great asset. Real estate values have increased. He has been able to sell the property for a very substantial amount and has purchased another home in a pleasant community where the family will make its home during the years of retirement.

"I thought it was pretty tough to have to pay for a house when other ministers got theirs for free. But it turned out to be the best investment I ever made," he says.

The lesson from this is not for each reader to rush out to buy a house; rather it is to start early with some reliable program of investment which will come to his aid when the retirement years are at hand. This inevitable time comes all too quickly.

Psychic Study Groups in Churches

A few weeks ago I had a brief visit with Mr. Arthur Ford, the distinguished and respected psychic medium. Mr. Ford entered his professional life as a minister of the Disciples Church. It has been a matter of much regret to him that his special gift of mediumship had to be exercised outside of the historic churches.

(Turn to page 33)

Pastoral Counseling

Cromwell C. Cleveland

The minister's duties are many and varied. Generally they are found within six major fields. These are: worship, preaching, religious education, church administration, social action, and pastoral work which includes personal counseling. These areas overlap and are interrelated and one must not be over-emphasized at the expense of the others. When all of them are integrated the minister's work becomes most effective.

Everyone will not come to hear a clergyman preach, they may not believe in corporate worship, and they may have no concern for social action, but many will seek aid in the solving of their personal problems. This is not to say that most people having difficulties are wearing down a path to the preacher's door. Such is not true. There are evidences, however, that some clergymen today are being consulted as counselors and that the time will come when they will be called upon more and more to provide help. Men of the ministry will be more widely recognized as psychotherapists when they manifest a professional equipment with special study in psychology and counseling, have practical or clinical experience, and have personalities which not only reveal good adjustment but are wholesome and appealing.

If a minister is to conduct fruitful interviews it is imperative that he have an understanding of the human personality. He must have a knowledge of the kind of help needed, and of how and when to give this help. Futhermore, the minister should encourage people to have confidence in him as one who can assist them in their quest for a more satisfying life. There will be a presentation of these subjects along with other theological and philosophical implications with reference to a counseling ministry.

What is Man?

For centuries theologians, philosophers, and other thinkers have been trying to discover the answer to that important and challenging question, "What is man?" Today if we should ask the average man of the street what human nature is he would reply, "Well, human nature is just the way people act." Because of scientific progress we have learned that human nature or the total man is a complicated product of many constituent elements.

Biologically man is an animal having bones, muscles, tissues, and nerves. He is a living, chemical being. His behavior is influenced, in part, by hereditary factors, by muscular response, neural activity, the function and dysfunction of glands and organs, the arrangement of chromosomes and genes. The human body is made up of remarkably responsive material. This undergoes a coordinated physiological process maintaining a relatively stable internal environment known as homeostasis. In other words, homeostasis, refers to the well-balanced secreting of glands and operating organs, well-balanced secreting of glands and operating organs, along with other physiological processes, within the body. Studies show that homeostasis is affected by the increased output of energy in maniacs, by prolonged rigidity in catatonia, and by some hallucinations. Even in normal people, homeostasis is affected by emotional disturbances. A knowledge of the physiological influences upon the human personality must be gained by the minister if he is to have an understanding of his people.

When we describe man in a psychological frame of reference we know that emotional drives are an important part of human nature. Unless the pastor understands the power which the unconscious exerts upon individual behavior he will not be able to adequately cope with those parishioners who act contrary to good reason. Correct thinking and common sense are a part of the human personality but they are not always followed. Man cannot live by intellect alone. His personality is formed and his actions controlled to a great degree by psychic forces. One of Freud's most significant findings was that psychic processes are strictly determined, that actions and feelings may be determined by unconscious motivations and that the motivations driving us are emotional forces. No behavior is capricious, without a motivating basis. There is a cause for every effect. If the counselor realizes that there is always this cause and effect relation, which operates within human beings, he is able to piece together bits of knowledge (which otherwise might have appeared to be isolated and irrelevant), and thus have a

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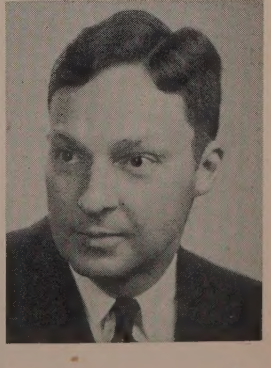
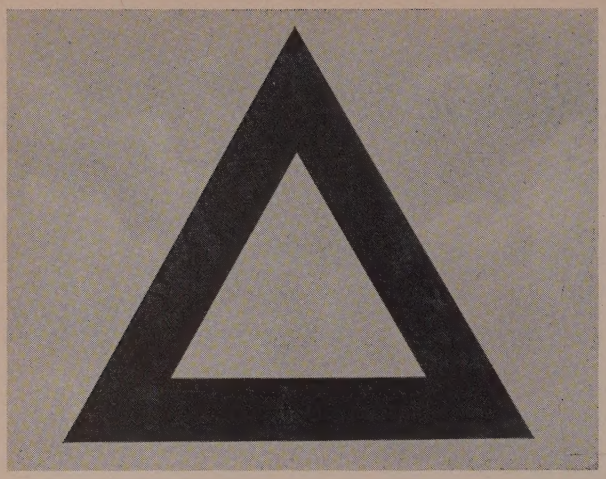
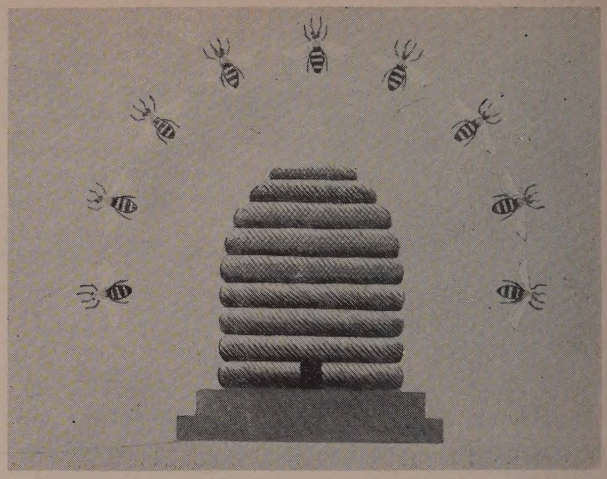


CROMWELL C. CLEVELAND

Mr. Cleveland is the minister of First Christian Church, Newton, Iowa. He holds degrees from Bethany College, Bethany, West Virginia, The College of the Bible, Lexington, Kentucky, and University of Chicago. In addition to service in many churches, he has served as a counselor and as an administrator in counseling and mental health organizations. He has received three national awards from Freedoms Foundation for sermons preached in 1953, 1954, and 1955.





Meaningful Symbols for a

Friedrich Rest*

The increased interest in religious symbolism in our day stems mainly from two desires: (1) To discover the real meaning of Christian symbols and signs; (2) To find a meaningful pattern of symbols for a church building. Many Christians today are not satisfied with meaningless designs in wood, stone, glass, or cloth.

Hangings on altar, pulpit, and lectern add color and variety, especially if all five colors of the Church year are used. Colored hangings also give warmth and distinctiveness, particularly in a setting dominated by wood, stone, or brick. Symbols can attract attention and add balance and beauty to the house of God, and suggest cardinal teaching of the Christian faith, thus stimulating thought as well as aesthetic feeling.

*Minister of St. Paul's Evangelical & Reformed Church, Evansville, Indiana.

Lately our local church added new colored hangings, complete with symbols for the changing Church year. We sought to present appropriate symbols for the seasons in which they would appear, whether on the stole, altar, pulpit, or lectern, and we sought to avoid needless duplication of symbols in our church. The result is a meaningful pattern of changing symbols for a changing Church year. Our church, like many other edifices, was in need of beautiful and meaningful symbols. Possibly our arrangement may be of interest to others seeking to add significant symbols from our Christian culture.

Symbols on Purple

Purple hangings, used during the Advent and Lenten seasons, are symbolic of penitence, humility, and royalty.

The cross and crown symbol refers to faithful and sacrifi-

Changing Church Year

Illustrations from **Our Christian Symbols** by Friedrich Rest, published by The Christian Education Press.

cial Christian living leading inevitably to a reward. A Biblical verse summarized the content of this symbol, Revelation 2:10: "Be thou faithful unto death and I will give thee the crown of life."

Another antependium has an ancient lamp, signifying learning or intelligence from the word of God. A Biblical verse constitutes a memorable basis for this symbol, Psalm 119:105: "Thy word is a lamp unto my feet and a light unto my path." Universal Bible Sunday occurs each year on the second Sunday in December, when the purple hanging is used, but the thought is equally appropriate on all Sundays in the year, as the sermons which make the greatest impact are believed by many of us to be Biblical in spirit and life.

The fishes which appear at the bottom of the purple stoles date back to the days of persecution in the Christian Church, when Christians had secret signs and symbols. Non-Christians saw no significance in representations of the fish, but Christians were taught that the Greek word for fish is ICHTUS, each of the letters in Greek standing for the words "Jesus Christ, Son of God, Savior." During the Advent and Lenten seasons we are silently challenged through these symbols to think of Jesus Christ as our Savior, to be faithful unto death, and to seek all the wisdom and knowledge which the Bible has for the children of men.

Symbols on White

White is the symbol for purity, joy, glory, perfection, and innocence. It is used on Christmas and the Sundays after, on Epiphany and the following Sundays (except by Episcopalians, who use green after the Epiphany octave), Easter

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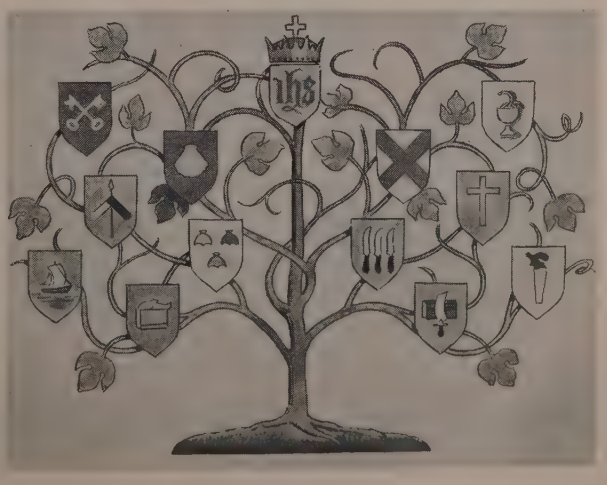


Prescription for the New Year

Donald Macleod

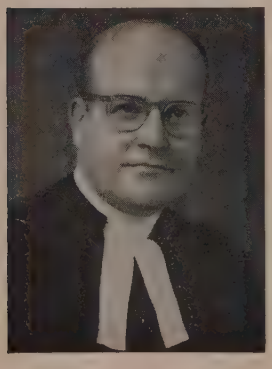
During World War II, William H. Elliott of London, England, published a series of books which consisted of little essays which he wrote on issues and and problems of everyday life. In one of these he tells of a conversation he had with a prosperous Englishman as they sat together on the porch. Everything about the property appeared to be in first class order—the garden, the hedges, the buildings—indeed it seemed that this businessman had all that he could ever want. Elliott remarked to him that certainly he had much for which to be thankful. "Yes, you are right," the man replied, "I am thankful, though I realize that somehow I've missed the best things in life."

Now you do not have to look very far today to find men and women who feel exactly as this man indicated. They are not members of the "fast set," nor are they the careless and irresponsible people, but are the ordinary, decent folk who somehow feel at the close of the year that they have not been living their lives to the fullest advantage. As Dr. Fosdick has put it, "They are not getting the most out of life." And therefore they turn to every type of cult and philosophy and ask: "What can we do to live life to the full? Where can we get that thing that seems to be missing?"

The Basic Trouble

What is basically the trouble, of course, is that they look in the wrong places and do the wrong things. They are unaware that there are certain things you cannot do and still expect really to live.

There are those people, for example, whose every action in life is influenced and shaped by the desire to play it safe. Whatever you do, they say, do not become involved; do not accept any more responsibility than you have to; keep yourself financially solvent so you need not depend upon anyone; do not put yourself out on a limb, because life is not worth the risk. But the end of such an attitude is not life, but stunted growth, stagnation, and slow death. For a nation, it can mean Pearl Harbor. For a church it can be Hitler's concentration camps or Russia's religious museums. And for you and me, as individuals, it is to belong to a generation without the stamina and vitality of adventure.



DONALD MACLEOD

Dr. Macleod is Associate Professor of Homiletics at Princeton Theological Seminary. He holds degrees from Dalhousie University, Halifax, Pine Hill Divinity Hall, and Emmanuel College in the University of Toronto. A frequent contributor to religious periodicals, he also serves as editor of the **Princeton Seminary Bulletin** and on the editorial board of **Theology Today.** He has lectured at a number of ministers' conferences and is much in demand as a preacher by his own denomination.

There are other people, moreover, who are also decidedly unhappy about the way life is going and whose chief fault is that they have been constantly "majoring in minors," to borrow a term from the university. What they have been doing is simply giving priority to the incidental and unimportant while the things that really count in life have been overlooked. They will fight bitter religious battles against changing one syllable of the creed, or against revising the language of the Old Testament, or against unity with another denomination; and at the same time they forget the God with whom they have to do or that it is their primary Christian business to grow into his likeness. In the Church they create splinter groups and organize factions and sects. In government they jeopardize national welfare for the sake of a political party. And in the home they are like the elder brother who put the schedule of the farm above any demonstration of the high aims of love.

There is another type of person who wants life to be more than it is, but who goes about it the wrong way by frantically searching for a gimmick. Now, as you all know, a gimmick is some device which gives you the edge over anyone else and which usually pays off handsomely. In the advertising world it is the claim that a certain brand of soap or cigarette or beer has what all the others do not have. In the entertainment world it is the cry in Johnny Ray's voice or the agonizing of Elvis Presley. "Do this," the hucksters seem to say. But soon the world ceases to be thrilled by you, and by its boredom it sends you off in search of a better, smarter gimmick, and eventually into the frantic state of realizing that you are a "has been." Do this and you'll be doing everything else except really living.

Here now are several forms of one of life's basic troubles. And it is your concern and mine, make no mistake about it. But fortunately, like so many of our everyday problems, Jesus had a solution for it. One day a certain lawyer, who

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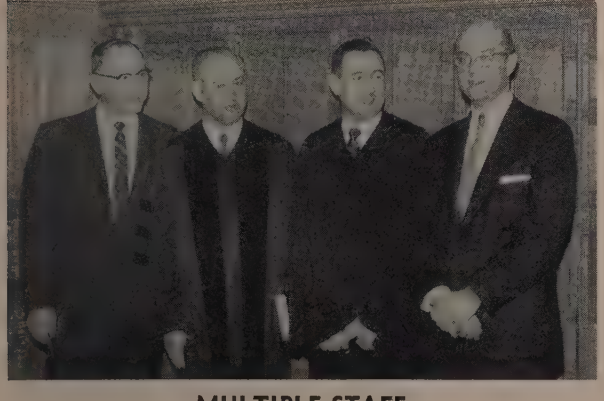
A Visit to Multiple-Staff Churches

Gordon L. Corbett

Who knows how to organize a multiple-staff church so that it will minister effectively to its members and community? There has been very little written about the challenge of big churches and this indicates rather little systematic thinking about the skills and techniques required by large churches. The gospel of Jesus Christ is eternal and unchanging, but the means of grace does and indeed must vary with changing conditions. In contemporary America, with its growing population, and increasing church membership, more and more churches are outgrowing their one-minister size. However, as yet comparatively few ministers are prepared to handle the discipline and specialization of a multiple-staff approach to the work of a church.

Recently Dr. William E. Montgomery, pastor of the Presbyterian Church of Glens Falls, New York, and moderator of the Synod of New York this year, suggested that I, the associate pastor of the church, make a tour around New York State to visit some of the larger churches. The Session of the church agreed with the proposal and sent me out to find out how other churches are coming to grips with the challenge of bigness. We wanted to know how they define staff relationships. What kinds of evangelism are most effective? What kind of adult education in Christian living is being done? How do they keep track of their members and keep in touch with them? Were any of them having success with parish zone or neighborhood groups?



MULTIPLE-STAFF
Glens Falls Presbyterian Church,
Glens Falls, New York
Left to right are: William S. Hockman, Director of Christian Education; William E. Montgomery, Pastor; Gordon L. Corbett, Associate Pastor; and Hugh Allen Wilson, Organist and Choirmaster.

I made appointments in nine churches from New York City to Schenectady to Rochester to Buffalo. In each case pastors were told what I wanted and were asked for two or three hours' time with their staff members. At the end of the tour I came home with a number of definite impressions. For one thing, each church was distinctive. It had its own traditions and methods. Each church seemed to be playing by ear, developing its own solutions to its problems—oftentimes with little awareness that other large churches had similar problems and different answers.

Staff Coordination

In the matter of staff coordination and planning, there are wide variations. Central Presbyterian Church, Rochester, has a staff meeting every Wednesday morning with a mimeographed form for staff members to report their hospital calls, calls on prospective members, and other activities. Central Presbyterian Church in Buffalo rarely has a formal staff meeting, but the ministers' offices and the church office are all interconnected, and the doors are rarely closed. Staff work is done on the spot as the need arises. In First Presbyterian Church, Buffalo, frequent staff meetings are not considered necessary because "everyone just knows what is expected and when it should be done." At Madison Avenue Presbyterian Church in New York City, there is a carefully cultivated sense of teamwork and staff planning. After Dr. George Buttrick left that church, the staff was able to carry on very effectively. One reason for this was surely the very clear definition of staff responsibilities that had been worked out by the Session and staff.

At the First Methodist Church in Schenectady there are no assistant or associate ministers, simply three ministers with a lot of emphasis on their equality. This is carried to the

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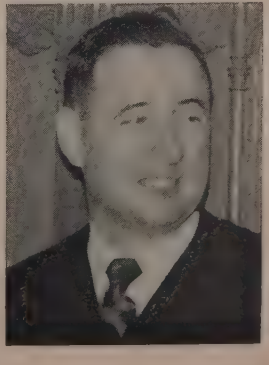
GORDON L. CORBETT

Mr. Corbett is the associate pastor of First Presbyterian Church, Glens Falls, New York. After graduation from Bates College, Lewiston, Maine, he served two and one-half years as a pilot in the Air Force, a year of which was spent in China. After the war he went to Yale Divinity School, graduating in 1948. He served as pastor of a Baptist Church in New Haven prior to his present position. He has had a sermon published in **Pulpit Digest.**



Multiple Services: Pro & Con

Edwin A. Lane

For the past eighty-five years, church membership in the United States has steadily increased. In 1870, eighteen percent of the total population were members of some church. In 1955, nearly sixty-one percent were church members. Even this figure does not reflect accurately the problem of physical facilities necessary to contain our church members. The percentage of growth does not show the actual growth, because of the total population increase. Also, the changing concepts of religious education require considerably more space for each person.

Thus, although we are setting unprecedented records in church construction in recent years, the building program has not kept pace with the membership increases. Space in our churches is at great premium.

Many years ago, some of the churches found their attendance overflowing capacity at Christmas and Easter time. They began the practice of holding two services to take care of the increased numbers. From this practice the next step was a logical one. Why not hold two services the entire year, if necessary, to contain the congregation? And so the trend had its beginning.

The movement has been popular, and in recent years many churches have been following this practice, some even going to triple services. The new movement had to feel its way in the dark at first, but now there are enough churches using this technique so that other churches may benefit from their experiences in setting up multiple services in their own churches. But if these benefits are to be attained, the experiences of these churches must be drawn togther in an orderly fashion and presented in such a manner that they may be of value.

This is precisely what your editors had in mind when, last June, we printed a notice in *Church Management* asking our readers who were holding multiple services to volunteer to fill out a questionnaire on their program. Seventy-nine of our readers received and returned completed questionnaires, giving the answers to twelve questions. Here are the questions that we asked:

1-4. These questions were merely identification questions which do not concern readers of this article.

5. How long have you been holding multiple services?

6. Do persons generally attend at the same hour each Sunday?

7. What is the maximum seating capacity for: church services? church school services?

8. What is the average attendance at each of the services?

9. In what way, if any, does the attendance vary according to the season?

10. Are the services identical: in church? in church school?

11. What are the advantages of the multiple service?

12. What are the disadvantages of the multiple service?

In addition to reporting the answers to these questions, we want to include some of the comments made by the answerers, and to offer some suggestions as to how the disadvantages might be met.

5. *How long have you been holding double services?*

One year or less	17
Up to two years	12
Up to three years	21
Up to four years	7
Up to five years	6
Up to six years	4
Seven years	1
Eight years	3
Ten years	1
Twelve years	1
Fifteen years	3
Twenty years	1
Thirty-five years	1
No answer	1

We see that the trend has blossomed out only recently. Only sixteen of the seventy-nine churches reporting held multiple services more than five years ago.

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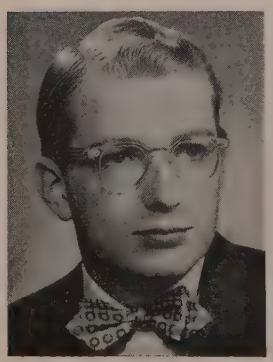

EDWIN A. LANE

Mr. Lane is Managing Editor of **Church Management.** He holds degrees from Wilmington College (Society of Friends) and Drew Theological Seminary (Methodist). Having previously served in the Methodist pastorate, he has also done work with The Society of Friends and with Unitarians. As a member of the Methodist Youth Fellowship, he served as editor of **The Fellowshipper,** The Ohio Annual Conference MYF newspaper.

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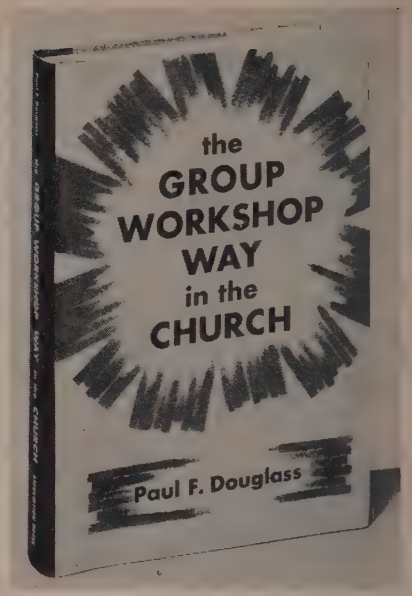

Paul F. Douglass

The minister of the Bryn Mawr Presbyterian Church said frankly to his congregation one Sunday morning:

> One of the great responsibilities of my pastorate lies in my awareness of our mutual need to involve our people in functional roles. Here we are—thousands strong. Our physical plant is magnificent—yet it stands idle much of the week. Many of our members, I know, are hungry to perform some mission to which they can devote their hearts and skills. Many others of us have heavy demands upon our time but are ready to serve on the line of duty—when and if there is a real need for our work. In our congregation we have a vast body of professional, scientific, academic, and business leadership. How can we challenge and channel our power under God's guidance to serve our needy world? (He paused.) It has been suggested to me that we organize here an Institute of Religious Research. Think of the many points on which we could study and act. What should be the relationship of religion to the campus? How are religion and medicine mutually helpful? What is the relation of Christianity to industry? Can you see? Organized as task forces we could make a signal contribution to American thought and action by involving our people in functional roles.

He had stated a major problem; he had indicated how it could be broken down into sub-problems, task forces, and participant roles. He had, in fact, put his finger on a great need and responsibility: the obligation of the church to enrich its ministry by the group workshop method.

The need which the distinguished Bryn Mawr pastor sensed is general. The University of Michigan conducted a community study in metropolitan Detroit to discover the pattern of group involvement in that great industrial center. The survey brought out the fact that one out of every five persons belonged to no organization—that means twenty percent of the population. Further, one out of seven had never belonged to an organization and did not live in a family having a single member belonging to a group. About one out of three persons belonged to a labor union. One person in eleven was involved in the activities of a church-connected group. Where group membership existed, the predominant pattern was that of the person who belonged to a labor union *and* a church group. Organized labor and organized religion thus provided the vehicle of experience through which people in Detroit most often joined together in formal groups.

Not only was participation in formal groups far less widespread than one might think; the Michigan study showed that the interest of members who did belong was none too vital. One out of four members of the organizations studied in Detroit did not attend a single meeting over a three-month period. Only two out of five members attended with any degree of regularity. One out of eight became complete deadheads. For this segment the group had provided inadequate role satisfaction.

The Michigan study further showed that participation and activity in groups tended to vary directly with age, education, and income. By age groups, active interest increased from the twenties through the forties, dropped in the fifties, and declined in the sixties. Thus, the vast need of the senior citizens was neglected. By education, membership and activity varied directly with the years of school completed. By income, membership and activity moved directly with ages and salaries earned. More than three times as many persons with incomes over $8,000 a year belonged to groups as those with incomes under $3,000. The former group attended and participated almost three times as much as the latter group. Finally, the Michigan study showed that the more active people become in groups, the more frequently they discuss politics, register to vote, and perform citizen duties. Obviously, activity generates activity. People get in the habit of doing things by doing them. Participation encourages participation. The habit of participation gives zest and interest to living.

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*Reprinted from *The Group Workshop Way in the Church* by Paul F. Douglass. Association Press.

PAUL F. DOUGLASS

Dr. Douglass is Director of the School of Social Sciences and Public Affairs, and a director in the Department of Field Service and Finance, Section of Church Extension, Division of National Missions, The Methodist Church. He holds two degrees from Wesleyan University and two from University of Cincinnati. A member of the American Bar Association, the Cosmos Club, Metropolitan Club, and National Press Club, he is also an ordained Methodist minister.

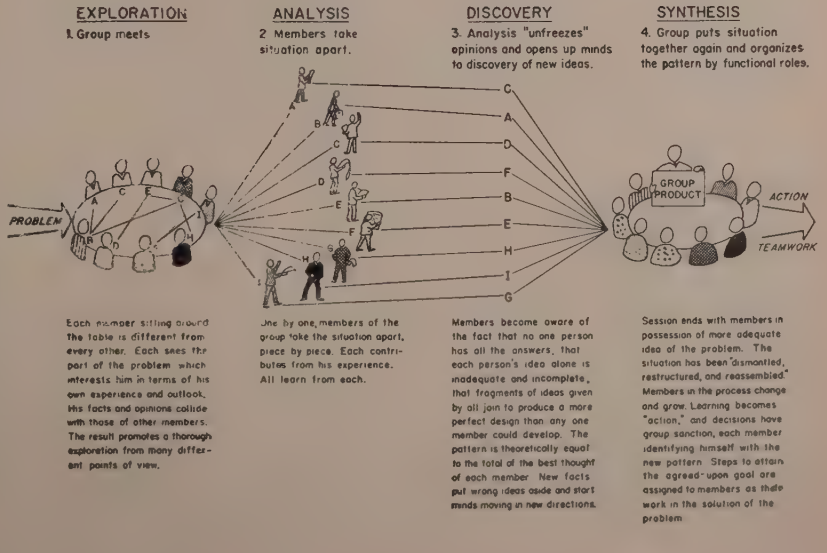
Not every group listed will be found in every community; not every need will be met as well each year—the church serving through community agencies at times.	GROUPS FOR THE CHURCH TO SERVICE	1. Infants 1-3 yrs. Cradle-roll Nursery	2. Pre-school 4-5 yrs.	3. Primary Grades 1-3	4. Juniors Grades 4-6	5. Junior High Grades 7-9	6. High School Grades 10-12	7. College and Professional (Those away from home)	8. Employed Youth 18-24 yrs.	9. Young Adults 25-30 yrs. (unmarried)	10. Young married (without children) (with children)	11. Adult men	12. Adult women	13. Elderly Adults	14. Temporary residents	15. Racial minority 16. Non resident members
NEEDS TO BE MET ADEQUATELY																
A. Opportunities for *Worship*																
a. as auditors in groups																
b. as participants																
c. as leaders, sharing in plans																
d. family and private devotions																
B. Opportunities for *Learning*																
a. Bible study and Christian living																
b. church history and doctrine																
c. missions and stewardship																
d. leadership training																
e. preparation for membership, for worship and service																
f. sex, pre-marital counseling																
C. Opportunities for *Fellowship*																
a. socials within groups																
b. socials between groups, church and community wide																
c. recreation, athletics, health																
d. hobbies, music, drama, etc.																
D. Opportunities for *Service* in the community–Scouts, PTA, citizenship, etc.																
E. *Wider* opportunities for *Service*																
a. denominational and district work																
b. inter-denominational contacts																
c. inter-religion contacts																
d. inter-national goodwill projects																
F. Specialized needs (if state fails), Day-school, vocational guidance, library housing, pastoral counseling, etc.																

FIGURE I

The National Council of Churches suggests the above check sheet which will be helpful in the preparatory analysis for the conference at which goals are set. The sheet should be used only as one tool, never as a definitive audit. Reprinted from **Improving the Total Program of Your Church.** Copyright 1940 and 1949 by The National Council of Churches. Used with permission.

FIGURE II

How the technique of discussion multiplies results is shown here. At the start each person approaches the problem from his individual interest and viewpoint. Ideas collide as the problem is taken apart, and all learn from each other. Through this process each person becomes aware that while none have the whole solution, each has a contribution to make toward the solution. These contributions are then synthesised and organized into a group product with a functional role. Work-steps are assigned to make the transition of the solution into action.

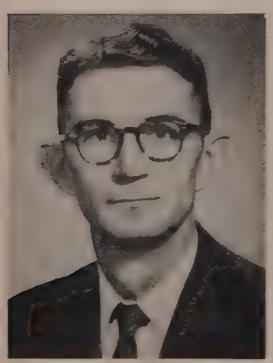

EXPLORATION
1. Group meets
ANALYSIS
2. Members take situation apart.
DISCOVERY
3. Analysis "unfreezes" opinions and opens up minds to discovery of new ideas.
SYNTHESIS
4. Group puts situation together again and organizes the pattern by functional roles.
PROBLEM
GROUP PRODUCT
ACTION
TEAMWORK
Each member sitting around the table is different from every other. Each sees the part of the problem which interests him in terms of his own experience and outlook. His facts and opinions collide with those of other members. The result promotes a thorough exploration from many different points of view.
One by one, members of the group take the situation apart, piece by piece. Each contributes from his experience. All learn from each.
Members become aware of the fact that no one person has all the answers, that each person's idea alone is inadequate and incomplete, that fragments of ideas given by all join to produce a more perfect design than any one member could develop. The pattern is theoretically equal to the total of the best thought of each member. New facts put wrong ideas aside and start minds moving in new directions.
Session ends with members in possession of more adequate idea of the problem. The situation has been "dismantled, restructured, and reassembled." Members in the process change and grow. Learning becomes "action," and decisions have group sanction, each member identifying himself with the new pattern. Steps to attain the agreed-upon goal are assigned to members as their work in the solution of the problem.

My New Year's Resolution

J. Daniel Joyce

When a labor union was called before an investigating committee some time ago, it sought to circumscribe the work of the committee by stating that the books had been lost. When the scandal of a vote fraud threatened to embarrass a community in the recent past, the books found a strange way of getting lost and most important court records were destroyed. I was once a bookkeeper, and from a brief experience in the work, I would say that to lose the books is most disastrous in the world of business. But from one decade in the Christian ministry and two decades of personal Christian experience, I have found that it is the most wonderful thing that could happen in the life of the individual Christian and the church. My New Year's resolution is to destroy the books. Please do lose the books! I'm speaking of the books where you've kept the records against your fellow men. The weight which "doth so easily beset us" is the weight of these books. Great hosts of Christians have their lives weighted down and no growth is possible because they insist on carrying around the books which belong only to God. Relatively few have learned that God keeps the books on the transgressions of men and all the records that are essential to the ends of God are kept in heaven.

The church cannot furnish the fellowship which it was divinely destined to provide because that fellowship is fractured by unforgiven sin between Christians. Nothing is more necessary to the life of a congregation than forgiveness. It is just as necessary that you forget some things in life as it is that you eat your meals; just as necessary to forget some things as it is to remember some things. Jesus tried to teach his followers that they must be men who were not interested in bookkeeping. Peter's inquiry on forgiving his brother was along this line and the substance of Jesus' answer was, "It belongs not to you to keep the books." There are no mathematical equations in the matter of forgiveness. Also Jesus suggests a drastic inversion of human nature when he calls upon us to turn the other cheek, but none can doubt that this is his will. Let this remind us that God will keep the books.



J. DANIEL JOYCE

Mr. Joyce is minister of Hanover Avenue Christian Church, Richmond, Virginia. He holds degrees from Johnson Bible College, Lynchburg College, Butler School of Religion, and Yale University. At present he is a candidate for the Ph.D. degree at Yale. In addition to his pastoral work, he has frequently served in wider denominational activity, presently being chairman of a theology study committee reporting to the World Convention of Disciples Churches.

I'm very grateful that this responsibility falls not to us. We wouldn't be able to do it accurately and we do not have the mercy that is required. Thus we should be happy to throw away the books and allow God to take care of this matter. We can derive no pleasure from the thought that even God keeps the record of our offenses and those committed against us; for if we perceive the will of God correctly, we can only be interested in becoming and helping everyone else to become the kind of being which God is. If this can be achieved, the records are of no importance. Our preoccupation in all of life must be that given in Matthew 6:10b "As in heaven so on earth." This phrase modifies each of the first three petitions of the prayer and for clarification you may repeat it after each one of them. "Hallowed be thy name, As in heaven so on earth," etc. These three petitions are in fact one petition and say the same thing in different language. But please take note of the fact that Jesus suggests that our earnest desire shall be the conformity of life here to life there; that what has already been realized in heaven shall indeed be realized on earth.

The matter of bookkeeping on transgressions belongs to a religion that concerns itself with rewards and punishments. Yes, I know that Jesus spoke often of rewards in a popular religious sense, but when he revealed the real nature of the kingdom of God, the concern with rewards vanished in a thin mist. The one who comes to serve only in the eleventh hour may receive the same wages as the one who serves through the heat of the day. All the angry protests of the disgruntled bookkeepers, who complain that this does not jibe with the record, will be calmly set aside. Each one serves at the pleasure of God and none has a claim which can be pressed before him. It is an insecure shallow religion that finds its motivation in rewards and punishments. If the dividends of one's service in God's vineyard have not been satisfactory and generous on the size of the investment, one has missed the point anyway.

(Turn to page 23)

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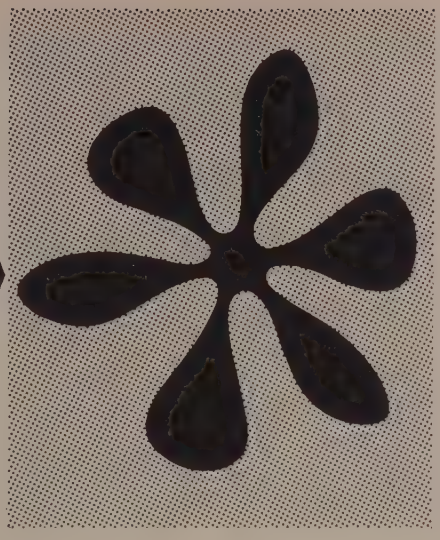

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Because we attempt to meet the complicated needs of today with the simple institutions of yesterday we find many a church limping along or breaking down. Antique autos lumbering along superhighways bring smiles, but we do not smile at the tragedy of a church whose machinery is incapable of running it.

The early apostles did not pour new wine into old wineskins. Imbued with the Spirit rather than with the false sanctity of tradition, they reorganized the first church at Jerusalem shortly after its founding. When its growth in numbers and social consciousness put too great a strain upon the "Board of Apostles" it instituted a "Board of Deacons" to carry out the task of administering relief, serving the common meals, and preparing for the ordinances.

It is neither sensible nor Christian to freeze church organization at the level of yesterday's simple society when the vitality of the early church points the way towards structuring the church for the society in which it lives and ministers. Too many churches provide only two, or at the most three, boards which are given responsibility for only certain traditional aspects of the life of the church.

When new things need to be done and the older boards do not consider these needs part of their function, these things are usually relegated to an independent committee appointed by the pastor and responsible either to him alone or to the church in general. As a result, the independent committee sooner or later drifts into desuetude or adds new burdens to an already overloaded minister. Every committee, every officer, every staff member, every function of church life should be the responsibility of an official board of the church, if it is not the direct responsibility of the pastor.

The accompanying outline suggests how such a plan may

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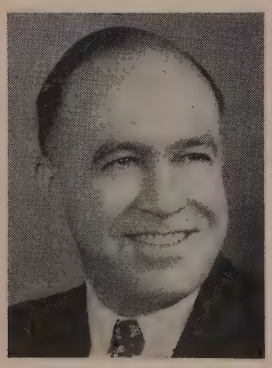

EDWIN A. GOLDSWORTHY

Mr. Goldsworthy is minister of First Baptist Church, Fitchburg, Massachusetts. He holds degrees from Bates College and Union Theological Seminary, and has done graduate work at Columbia University and Andover Newton Theological School. A member of the Commission on Worship and the Fine Arts of the National Council of Churches, he is also the author of the book **Plain Thoughts on Worship.** Prior to his pastorate at Fitchburg, he served in pastorates in New Jersey.

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A Much-Maligned Man Talks Back!

My Dear Successor:

Please accept my belated congratulations on the occasion of the fifth anniversary of your taking over of the pastorate there at Jonesboro. My tardiness is due to the fact that word of the festivities did not reach me until they were over. I would not yet know of them were it not that I recently received a letter from a member of the congregation which mentioned them.

Perhaps after five years you will permit me to review our relationships over this period. I do this because I have gathered from remarks you made when we were thrown together at funerals that the first and only duty of a former pastor is "to get out and stay out." You may be right about that, but if you are, at least there are certain duties and obligations on the side of the successor minister to his predecessor and I should like to discuss these with you. Inasmuch as this is your first pastorate and inasmuch, further, as our seminary still ignores this important aspect of ministerial life in its curriculum, I who am old enough to be your father, am going to attempt to tell you what I think are the courtesies due to a ministerial predecessor. Of course, right now I am your predecessor, but as the years come and go, you will have others and they, too, will miss these courtesies if you omit them. What are the duties, or at least the courtesies, owed to a predecessor in a pastorate?

First of all, a minister owes it to his predecessor to give personal and reasonably prompt answer to any communications which his predecessor may direct to him. My own case is one in point. When first I heard of your coming to succeed me at Jonesboro, I wrote you a letter of congratulations and best wishes and offered to assist in any way I could to make your sojourn there both profitable and pleasant. This letter you never answered. I followed this later with some unasked advice about medical, dental, and other facilities there at Jonesboro which I thought might prove of value to you. This communication also went unanswered. From time to time over the five years of your pastorate I have sent you various clippings or bits of information which I supposed might be of interest to you.

To all of these various communications I have received no answer at all. Perhaps you have considered it unwarranted interference or perhaps you are just one of those pastors who never answers mail at all. In either event, it seems to me that your silence has been well-nigh inexcusable. It is true that on matters of strict business that I have received answers indirectly from you by mail or even by telephone through that paragon of church secretaries, Mrs. Jones, whom I found and trained for the job after divers tribulations with many others. But never have I seen a sample of your handwriting.

In the second place, a minister ought at times to send notice of church activities to his predecessor. When I was patsor there, I made it an unfailing practice to mail to my predecessor all announcements of special services and I supplemented this with at least a personal notation that he would be welcome. I even went so far as to notify him of births, deaths, golden anniversaries, and honors received by members of the congregation well-known to him. I even printed his mailing address each December in the church calendar for the convenience of his many friends who might wish to extend to him holiday greetings. As a matter of fact, his name was on one of the church addressograph plates so that he got everything that went out to the membership. But I have received nothing from the church since I left there, and did not even realize, I am sorry to say, that five years had elapsed since you took over the pastorate there.

Thirdly, a pastor should always see to it that his predecessor has opportunity to come back to fill the pulpit at least biennially. Since I have connections with the church at Duvall, where you did your student preaching, I have noted with interest that you are frequently given opportunity to conduct services there. I am sure that you must enjoy those opportunities to renew old acquaintances, even though you did not serve there long or actually live upon the field. Has it then never occurred to you that your predecessor might enjoy an occasional opportunity to occupy the pulpit he once occupied and so loved there at Jonesboro? And dear old Dr. Goodwin, who had frequent opportunities to fill the pulpit when I was there, must miss the fellowship of former friends even more than do I!

In the fourth place, a minister should take certain pains about the mail that comes addressed to his predecessor. Of course I left my forwarding address with the postal authorities and that took care of all first-class mail. I tried also to notify all publishers of magazines of my change of address. Yet I was on the failing list of a number of supply houses and hobby shops whom I did not and could not notify of my change of address. Most of that material was pure trash but occasionally there were items that I much wanted. I do not know what you did with it all nor am I sure what you should have done. But in like circumstances I have at least notified my predecessor that a certain amount of printed matter awaited his disposal. And on your behalf I wrote to at least a dozen correspondents giving them your name so that you would not be deprived of notices of important meetings and other information which you might value.

In the fifth place, a minister should expect, and even encourage occasional visits by a former minister among the congregation. I know that this is a moot point and that

(Turn to page 30)

Selected Short Sermons

by Earl Riney

Let good intentions be resolved into good executions.

* * *

God's providence never places you where his grace cannot keep you.

* * *

To redeem the past, enrich the future.

* * *

Before us, even as behind, God is, and all is well.

* * *

To begin the right way, begin right away.

* * *

Better stick to a straight old path than to start on a crooked new one.

* * *

Some crops do not mature in one year.

* * *

A Christian should always have a hopeful, aggressive, and overcoming attitude.

* * *

If some had changed their pace they would have lasted longer.

* * *

There is magic in persistence.

* * *

One cause for depression in people is the hunger for appreciation.

* * *

Every Christian needs to develop a sense of humor.

* * *

Don't try to solve your problems until they come.

* * *

Anger is the sign of mental indigestion.

* * *

Keeping a good promise is always the right thing to do.

* * *

Socially, it is wiser to be diplomatic.

* * *

Respect people's right to privacy.

* * *

Promptness indicates courtesy.

* * *

We have experienced the fact that rest is an antidote for fatigue.

* * *

We may injure ourselves and our opportunities by ill-considered haste.

* * *

A doctor says: aging means slower rate of damage repair.

* * *

Labor should like any suggestion from management for the improvement of his work.

* * *

If people would create good homes, the major social problems would be solved.

* * *

Self-centerdness causes people to be disliked.

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Priming the Preacher's Pump

David A. MacLennan

Do you know how to pack a bag? As far as I know, no seminary curriculum includes a brief course on what to take with you on a journey and how to get it all in a limited space. Not long ago I wished that someone had given me a demonstration. Flying 18,000 miles from my home town to Korea and back again, Military Air Transport Service directed me not to take more than sixty-six pounds of baggage. An earlier renowned traveler, the Apostle Paul, might forget to take certain prized aids with him and ask his young colleague Timothy to bring them along (II Timothy 4:13). But I had no such assistant. Our divine commander instructed his first task force to "travel light." "And he sent them out to preach the kingdom of God and to heal. And he said to them, 'Take nothing for your journey, no staff, nor bread, nor money, and do not have two tunics.'" (Luke 9:2, 3).

Romans spoke of excess baggage as "impedimenta." Our Lord's first followers carried no "impedimenta." You and I are to emulate them. Nothing which could impede our progress as couriers of Christ is to be carried.

December is the month we celebrate the arrival on our planet of one who, like every other baby, brought nothing into the world. Not much more than thirty years later he left the world through the door of the cross, taking nothing with him save the undying love of a handful of followers. December is also the month of review and of planning for a new year. What shall we take with us into 1957? What can you carry through? To know how to pack a bag for the next twelve month trip is to know what are the priorities. "Above all, take the shield of faith." (Ephesians 6:10-20). What of prayer, worship, Bible study, and recruitment of new soldiers of the cross? What of our own interior disciplines whereby we shall be better husbands, fathers, and ministers of Christ; more patient, more outgoing in undiscourageable friendliness and "lovingness"? Here's to journeying mercies on your 1957 tour!

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

SERMON SEEDS

I. *Greet the Unknown with a Cheer!* Text: "He knoweth what is in the darkness and the light dwelleth with him." —Daniel 2:22. Depth psychologists say much about what lies hidden in the darkness of our minds. Dreams give clues to what may be buried deep in our unconscious. Daniel thanks God that God gives light to interpret what is in the darkness. Not only in our spiritual darkness, but at every step of the way, mystery confronts us. What lies ahead? What will come out of the Middle East and Far East tensions? What will Russia do next? What is the Communist "brass" doing now? What will happen to our children this coming year? to us?

(1) Our ignorance of the future should make us thank God and take courage. In his valedictory, Jesus spoke to his first men. Soon they were to be left without his visible presence to face the future. "I have many things to say to you but you cannot bear them now." If you and I were sure of serene days ahead we would grow slack, lazy, and complacent. Conversely, if we were clairvoyant and could discern a series of black tomorrows with illness, accidents, and death coming to us or those we loved, we would be utterly despairing and depressed. Yet to tell people to thank God that much is screened from us may be a counsel of perfection. Uncertainty, foreboding, and anxiety may dog our steps. Therefore:

(2) Relief and encouragement result when we rest our minds in the thought that God knows what lies ahead and that he is the Christlike Father. "He knoweth what is in the darkness." But we must think of God in Christian terms. He is not an abstraction, a nebulous power; he is much more even than a mathematical mind raised to the infinite power. He is the God and Father of our Lord Jesus Christ. His name is love.

Dr. James Reid, of England, once wrote, "The God who knoweth what is in the darkness has a place for each of us in his mind and heart. As we go into the unknown we do

(Turn to page 38)

My New Year's Resolution

(From page 16)

It is more than human wisdom when Paul declares, "Love taketh no account of evil" (I Corinthians 13:5). This is a piquant passage. Herein is suggested the great opportunity of becoming the kind of person which God has prepared to save. If one wants to grow into real maturity in Christ at this point, let him know the forgiveness which is motivated by love. Many talk about love, but few know the love which destroys the books. "Who insulted me last year or last week or last month? Thank God, I don't know; I didn't make any record of it. God keeps that record and I don't bother with it." Can you imagine a church full of people of such mercy having any fightings within or fears without? John, the author of Revelation, saw the great white throne in a vision. "And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done." (Revelation 20:12, R.S.V.) Let no one think that these were books kept by those under judgment. God is his own bookkeeper. Some will say, "I can forgive, but I can't forget." This is devious subterfuge. Let the records go! If there is no enmity, there are no enemies.

I've served churches where the books were very carefully kept and their growth was stymied in this fact. Contrariwise, I've known other people who knew what it meant to throw away the books and live open lives with records kept only in heaven. What is more beautiful than a life ripe with years and whose heart is still open, open to embrace some of the world's most unlovely characters? It has not allowed itself to be bound by prejudices and hates which superficial acquaintances and judgments often produce. On the other hand, I know no more pitiable sight than a life with only a relatively few years behind it, but which has encased itself with a multitude of prejudices, variegated and sinister. The first round of pastoral calls in a new field often means an examination of old records which have been passionately and meticulously kept. In some of the very first visits, I've sat and listened at length to the sordid details of that record. With great care they would tell how the people of the church had offended them in the past. I could not help feeling that each offense had grown with the years as the mind had indulged so extravagantly in self-pity. I derive no pleasure or entertainment from listening to such, but I listened longer than I should have, in order to point out when all was said, that it would have been so much better for all concerned if the books had been thrown away years before.

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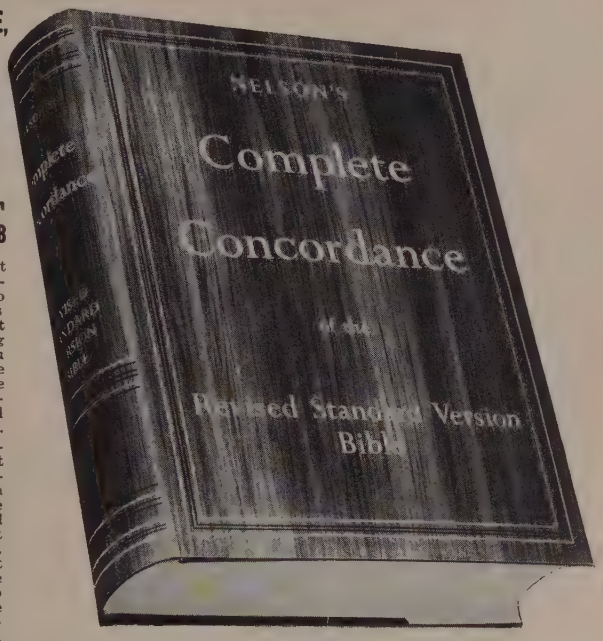

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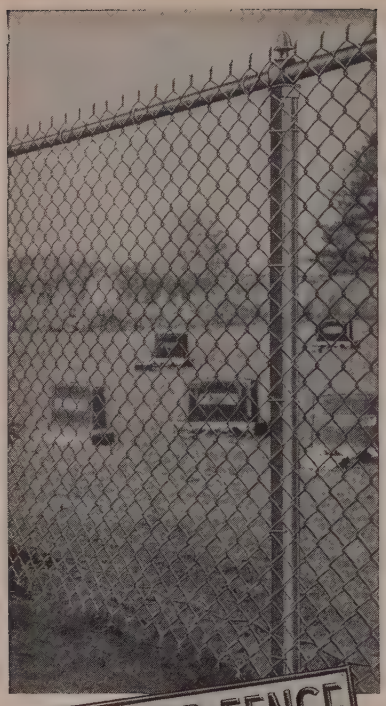

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This weight is so heavy that life cannot grow in the third dimension.

"He that hateth his brother is a murderer." I have never doubted this, for it is literally true. If anyone asks whom he murders, the answer is, "He murders himself." The passage probably means that he murders his brother but it is even more true that he murders himself. The sheer weight of such ill will is more than our spirits can bear. One of my student friends from West Africa was speaking on brotherhood and he reminded his audience that no one could point his finger at another without pointing three fingers at himself. This summarizes the whole story. Each time the offense of another is pointed out, the offense at home is greater than that which one designates in another, the offense of keeping the books. The dust in a brother's eye becomes a slab in one's own eye. We may give millions to save those in other lands—God grant that we shall—but they'll be coming back here to save us unless we, in the very process of giving, can overcome ourselves. "Watchman, what of the night," the dismal darkness on the battlefront of our own hearts?

It is the unburdened life which reaches out for God. Paul had no illusions about this. ". . . but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Life will know no stretching forward until it forgets the past. The order of growth here is most important. One's own spiritual life can stretch out in God's high calling only when it has unburdened itself by throwing aside the books containing the records of transgressions against it. And as it is with the Christian, so with the Church.

Meaningful Symbols for a Changing Church Year

(From page 9)

and the following Sundays, and Ascension Day and the Sunday after.

One of the major symbols we have chosen for the white antependium is the Epiphany star, particularly suitable in winter when we think of the manifestation of Christ to the Gentiles. Another symbol which we have applied is the symbol of the Alpha and Omega which refers to Jesus Christ who is the same yesterday and today and forever. Coming from the Greek alphabet, the Alpha and Omega are the first and last letters, and are used in Christian symbolism to signify that our Lord is "the first and the last, the beginning and the end." (Revelation 22:13). Another popular symbol which we have applied is IHS, referring to the Greek word for Jesus. We have also applied the cross fleury, a graceful and understandably popular form of the cross.

Symbols on Black

Since black is the color of grief and sorrow, it is a color particularly suitable for Good Friday. Black may also be used, with some justification, for the services in Holy Week and for funerals.

We have selected the crown of thorns and the three nails as a passion symbol. The crown of thorns was the only crown which our Lord ever wore on earth. The three nails refer to the crucifixion, assuming that one nail was used for both feet. The anchor cross symbolizes the hope which is both "sure and steadfast" (Hebrews 6:19). To non-Christians in the early era, the anchor was only an anchor, but to Christians it was a cross referring to our Lord and to salvation. On the stole we have a Celtic cross on each pendant. The circle around the cross signifies eternity, for the circle has neither beginning nor end. This cross, sometimes called the Irish cross, the cross of Iona, or the wheel cross, is the form of the cross which speaks most of triumphant hope, of everlasting life. The cross of suffering, known also as the pointed cross or the cross of agony, is a cross which is particularly appropriate on Good Friday because of its reference to our Lord's suffering.

Symbols on Red

Red, depicting divine zeal on the day of Pentecost, and referring to the martyrdom of heroes of the church, is a color used for Pentecost and Church anniversaries. Red is used also for the Harvest Festival, Thanksgiving, and All Saints' Day. The use of the red color determines pretty well the symbolism most appropriate.

The most outstanding symbol of the Holy Spirit is the descending dove. The three-rayed nimbus around the head of the dove indicates the divine reference to the Holy Spirit. The background consists of a trefoil superimposed upon a triangle, making a very meaningful as well as beautiful symbol. Another symbol used is the seven-fold flame, representing the gifts of the Holy Spirit: wisdom, understanding, counsel, might, knowledge, piety, and fear of the Lord, all taken from Isaiah 11:2, with the exception of piety, which was added later. Our Lord refers to the Holy Spirit as a spirit of truth, according to John 14:16, and we note how closely related four of these gifts are to truth. In fact it takes a little bit of thought to distinguish among wisdom, understanding, counsel, and knowledge. The flames suggest variable forms of the divine gifts.

The most widely accepted modern symbol of the Christian Church is the beehive. Many bees working together, each according to its own task, for the benefit of the entire beehive, constitute a fitting symbol for the order and organization within the Christian Church.

Symbols on Green

Green is the common color of nature,

indicating hope. Used mainly during the long Trinity season of nearly six months, green covers the portion of the Church year when the practical duties and phases of the Christian life are emphasized through scripture readings, prayers, and hymns. Yet, the symbols which we have selected for the green hangings pertain to the source of all blessings, our Triune God. Interesting designs are the trefoil, fleur-de-lis, shamrock, the interwoven circles, the triangle, and the cross patonce.

All references in these symbols to the number three refer to the three persons of the Godhead. In each case the symbol is a unit having three phases, indicating that God is one, yet has revealed himself in three ways: as Father, as Son, and as Holy Spirit.

Alternate Symbols

Some churches may already have some of the symbols we have listed or shown. Still others may want to arrange a different pattern. May we suggest the following alternate symbols as a guide?

For the Purple: IHS, XP, cross and globe, whip or scourge, scroll with summary of Isaiah 9:6 or another Messianic prophecy, Alpha and Omega, two tablets, pelican, palm branches, or crown. A balance for Advent and Lent could be symbolized on two pendants of a stole, for example, by having a scroll with Isaiah 9:6 on the one pendant and a scroll with Isaiah 53:4-6 on the other.

For the White: cross, lamb and resurrection banner, the word Alleluia, lily, lily and cross, grapes and chalice, vine and branches, Christmas rose, XP, Maltese cross, circle, pomegranate, phoenix arising from flames, equilateral triangle, or interlaced circle.

For the Black: cross and crown, three nails with crown or IHS, anchor cross, sheaf of wheat, XP, or Alpha and Omega.

For the Red: ship or ark, rose, crown, IHS, XP, or three stones to indicate Saint Stephen.

For the Green: the words Holy, Holy, Holy or Sanctus, Sanctus, Sanctus, three fishes in triangular design, lamp or open Bible, cross and crown, rose, five pointed star in some churches because of the August 6th celebration of Epiphany, or three common symbols of the Triune God in a comprehensive plan: an eye in triangle for the Father; the lamb for the Son; the dove for the Holy Spirit.

A little thought on the meaning of various types of crosses will indicate additional variety.

Historical References

Specially made wood symbols on the neat compartments housing the microphones and light fixtures on the pulpit and lectern in our church consist of the Chi Rho symbol and the cross of triumph on the lectern and the crossed keys and swords on the pulpit. The Chi Rho symbol is derived from the Greek word XPICTOC (pronounced Christos), abbreviating the Greek name of Christ. The cross of triumph signifies the conquest of the world by the Christian faith. The world is represented by a globe at the bottom of the cross.

On one side of the compartment on the pulpit we have the crossed swords of Saint Paul, referring to the outstanding person in whose honor our church was named years ago. While Saint Paul is usually shown in symbolism by an open Bible with the sword behind it, the crossed swords are sometimes used to refer to the good fight of faith which he fought and to his martyrdom by the sword. We chose this symbol to balance the crossed keys for Saint Peter, in whose honor our church was originally named. (At the beginning this church was known for a few years as Saint Peter's Reformed Church, so the symbolic pattern on the two sides of the pupit compartment has historical or local reference.) The keys refer to the statement which our Lord made to the apostle Peter, "I will give you the keys of the kingdom of heaven . . ." (Matthew 16:19).

Our experience has been that the better known ecclesiastical companies are able to supply special applications of popular symbols if clear pictures are given or supplied by reference. Once a congregation has the conviction that the house of God should be at least as attractive and worthy of attention as the house of man, members are eager to grow in their understanding and love of symbols, and in their love of God, the Church, and the Christian life.

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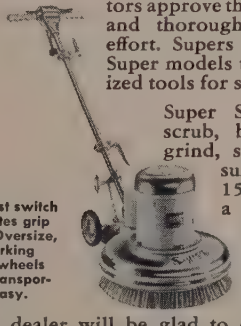

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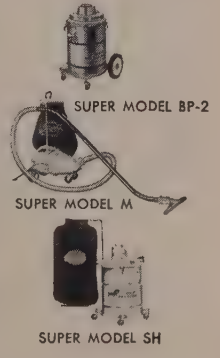

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I couldn't admit to him how far down I'd gone . . . how hopeless I felt, faced with the first step back.

What made it harder—the whole town had changed. New stores, new houses. Hardly a face I recognized. Much as I wanted to come back home—home wasn't here any more. Even this young pastor was a stranger.

Ashamed to meet his eyes, I moved toward the door. Then, into that awkward silence—all heaven seemed to burst loose and fill the room! Its promise swept over me—those comforting old bells I'd nearly forgotten—reminding me of a Home that *was* here—a Home where I'd be welcome—*if I tried!*

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A Ministerial Charge

George Litch Knight*

I stand here this afternoon, participating in your ordination, not in my strength alone, but as the representative of a congregation—that of The West Side Presbyterian Church of Ridgewood—whose love and prayers have surrounded you throughout your seminary years and are with you today.

There is a verse in Jeremiah which will serve as the foundation for this charge. "I will give you shepherds according to my heart, who shall feed you with knowledge and understanding."—Jeremiah 3:15. God, through Jeremiah, is promising that there will be shepherds for the spiritual flock; such a shepherd it is your privilege to be.

Note that Jeremiah speaks of two of the functions of the ministers in this verse: prophetic (knowledge) and pastoral (understanding). He does not mention your third function—that of priest.

Let us consider first the work of the prophet. You must prepare to speak the word of God, "Thus saith the Lord." It must not be your own intellectual hobbies, but the word of the living God. It will be your prophetic task to sound the note of salvation, denouncing sin, but always proclaiming divine love for the sinner. It is your high privilege to bring the message of God's salvation in Christ Jesus. Phyllis McGinley, in *Stone from a Glass House,* has these lines, entitled "This side of Calvin":

The Reverend Dr. Harcourt, folk agree,
Nodding their heads in solid satisfaction,
Is just the man for this community.
Tall, young, urbane, but capable of action,
He pleases where he serves. He marshalls out
The younger crowd, lacks trace of clerical unction,
Cheers the Kiwanis and the Eagle Scout,
Is popular at every function.
And in the pulpit eloquently speaks
On divers matters with both wit and clarity:
Art, Education, God, the Early Greeks,
Psychiatry, Saint Paul, true Christian charity,
Vestry repairs that shortly must begin—
All things but Sin. He seldom mentions Sin.

But you, if you are true to your calling to the ministry, cannot preach the gospel unless you come to grips with sin—its horror, magnitude, sublety, and its grip on human life. And when you are preaching about it you must look to yourself, as must every prophet, for "The world looks at ministers out of the pulpit to know what they mean when in it." (Cecil)

You must be a prophet, but you must always bring words of hope and of life to your people. Evelyn Underhill, in *Concerning the Inner Life,* wrote: ". . . people want to see and feel this in those who come to them with the credentials of religion: the joy, the delightfulness, the transfiguration of hard, dull work and of suffering which irradiates the real Christian life."

Next, let us briefly consider your functions as a priest of God. Jeremiah did not mention this aspect of the work of the spiritual shepherd, but it is nonetheless important. As a Presbyterian you may be thankful that this aspect of your ministry is not overdone. But, you must accept the hard task of administering the sacraments as a priest of God, trying to make the sacramental life real for yourself and for your people.

Robert Ingersoll was not always very sympathetic to the Church, but occasionally he said something that was worth remembering for its pungency. On one occasion he said: "On stage they pretend to be natural, and in the pulpit it is natural to pretend." As a priest you must not take yourself too seriously, remembering that the efficacy of the sacrament is not dependent upon the character of the priest—this is the source of much comfort to a thoughtful minister. Actually, your priestly functions will be a part of the prophetic and pastoral labors, and you need not worry unduly about them. (There is the further consolation that you need not worry about ecclesiastical preferment or about the bishopric. The English Roman Catholics say when a priest is made a bishop he will never again eat a bad meal or hear the truth!)

Your third function, that of pastor, is indeed important. To be a faithful pastor to your flock, you must love people in spite of themselves. Ben Ray Redman, reviewing the contemporary novel *Nuni* which tells of the physical and spiritual

*Minister, West Side Presbyterian Church, Ridgewood, New Jersey.

adventures experienced by an aging assistant professor of English at a boys' school when he is abruptly dropped into a world of savages on an uncharged Pacific Island, says that the moral of the story is that "no life is meaningful or valuable which is not made up of free acts, of 'Acts of love' which are at once an acknowledgment of the wonder of all living." Is this not the essence of the pastoral ministry? (You may recall the words of Dr. Theodore Cuyler of Brooklyn: "I love my people to death all week and hit them clean between the eyes every Sunday morning.")

The final test of your pastoral ministry is not, fortunately, on earth. It is not to be found in the number of new members who are added to the membership rolls of your churches, nor in the popularity or social prestige you may attain to in your ministry—but, rather, in the effect you have upon the lives of those whose souls are committed unto your pastoral care.

Roy A. Sturm, Methodist Church Home Missions Secretary, was dropped off his plane in Unalakleet, Alaska, and wandered through the local cemetery. One lone headstone in the midst of wooden crosses attracted his attention. On it was this inscription: "Rev. Axel E. Karlson, Born in Sweden, September 15, 1856. Arrived in Unalakleet, 1888. Died Jan. 15, 1910. When he arrived in this village there was no Christian. When he died there was no heathen." The "cure of souls" as you carry on your pastoral ministry is to be the source of great joy to you and, more important, the source of great joy in heaven.

Coming as a representative of your people whom you are to serve as a minister, I bring you best wishes that your ministry among us may be crowned not with earthly success, but with heavenly approbation. The delegation of young people here today is a great tribute to the beginning of your ministry. They and I have brought some gifts to you—not as the "Wise Men from the East" do we come, nor as "Greeks bearing gifts"—but as your friends. The academic hood which you wear, the gift of the young people, is symbolic of your learning and education fitting you for the prophetic ministry. The communion set which will be presented to you speaks of your priestly function, and the flowers on the altar—given by the West Side Church—bespeak your pastoral ministry and represent the prayers of those who would uphold you in your work as you labor among us.

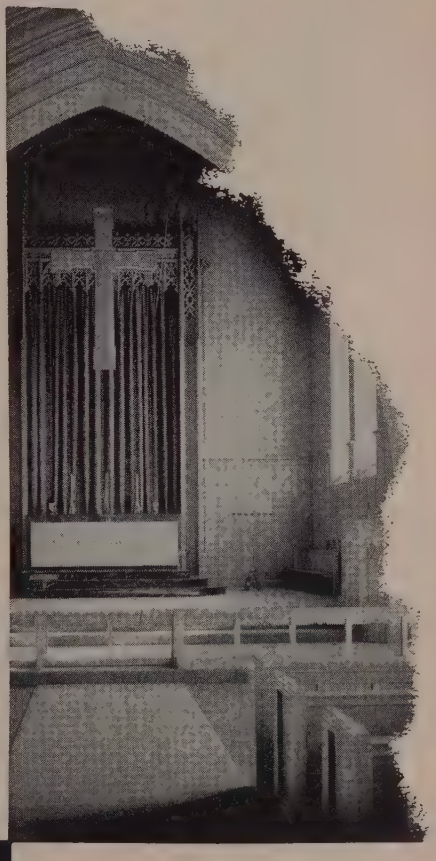
Prayer: Lord Jesus Christ, we thank Thee that Thou has called David Cockcroft to be Thy minister. Give unto him every heavenly grace whereby he may be strengthened for the tasks which lie before him. Grant that we as his people may be worthy of him as he comes to us in love and in the power of Thy Spirit. Hear this prayer which we make in the Name of Jesus Christ our Lord.

THE MASTER'S VOICE

(Meditation on Luke 8:18)

I listened for my Master, and could
not hear His voice
Because my ears kept hearing
the soul's doubting choir;
My attention was withheld, as if
by phantom choice
Until my thoughts and whims
were purified by a fire
That came from above, a source of
un-vexed soul—
Rising as a solar morning on a
cloudless sea;
Recruiting in nature the truth that
I can be whole,
Now cleansed—I rejoice that I
can listen for Thee.
Yet I hear God sobbing—weeping
for the sacred city
As if my soul were the Land
Holy worthy of Divine tears,
I rejoice amidst sorrow, stand assured amidst pity—
As He says: "Take heed, therefore how ye hear!"

—Herbert E. Richards
Boise, Idaho



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Model Wives for the Clergy*

Betsy Tupman Deekins‡

Pity the poor wife. And it's no wonder that many a wife is filled with self-pity—to look at the current articles aimed at improving her.

Don't talk too much. Don't be late with dinner. Don't speak to him when he's reading the newspaper. Don't remind him you've heard his joke before. Don't interrupt. Don't wear too much make-up.

The trouble is, you can turn into a complete "don't-dud" if you try to remember all the "don'ts" a wife is supposed to remember in order to keep her husband happy.

Once in a while, however, someone comes along with a fresh approach to this wife situation.

The author is John Ellis Large. He's the rector of the Church of the Heavenly Rest in New York City. Dr. Large has been keeping his congregation on their toes with his letters to them in the weekly parish bulletin. They're usually a takeoff on some aspect of today's way of life—whether it's television or English sports cars. In the following reprint of one of his letters he discusses clergy wives. Thank goodness, he points out, the type of wives he's writing about are no longer in gear.

"With the gratifying arrival of our new assistant, the Reverend Kenneth Yates, and his young wife, Wanda, I immediately set about to assure the distaff side of this eager twosome that the Heavenly Rest had happily joined all other forward-looking parishes in applying to the wives of our clergy the same modern principle which the Chrysler Corporation has applied to the streamlining of their new models in what they call the forward look. Wanting to share with you what we're telling Wanda (with quotations from Halford Luccock, who inspired this listing of obsolete models) we hereby record the three types of clergy wives no longer in demand or, we pray, even in production.

1. *The Solemn Saint*: This used to be a widely distributed model. Now please don't mistake me. I'm all for saints. The more the merrier. But that's just the point. Sainthood is basically a matter of inner joy. A saint, therefore, should be inwardly a merry person. I have no time—and I suspect God doesn't either—for professional saints, nor yet for saints by compulsion. I favor saints like Saint Theresa; that is, saints with a bubbling sense of humor and a temperament laced with that spice of life which is evoked by an appreciation of the kindly fruits of the earth. It was Theresa, you remember, who voiced that lovely litany, "From sullen saints, good Lord, deliver us!" You see, the ladies of the congregation used to think that the preacher's wife should be a disembodied spirit whose presence brooded over every meeting of every organization—whereas the poor parson's wife might occasionally have preferred seeing a foreign movie or saying her prayers or window shopping on Fifth Avenue. And this inability to feel once in a while like a free soul made the poor girl sullen and thus a weak candidate for sainthood.

2. *The Wifely Pastor's Assistant*: This particular model used to be very popular with those churchman who favored the large economy size, which meant getting two workers for one stipend. This style is still in limited production, but the demand is happily falling off. The wives who do still keep the breath of life in this model are deluded by the notion that their priestly spouses want them "right in there pitching all the time," whereas the poor parson might want to do some of the pitching himself, or perhaps get off the diamond altogether and take a stroll along automobile row or drop in on a good musical comedy, instead of discussing for the umpteenth time the crisis in the cradle roll.

3. *The Protecting Mother Model*: This style is also out of fashion this season. It was the model devoted to protecting the beloved from taking any risks in God's name. It sheltered him from all danger and undue exertion. The bride grew into a put-on-your-rubbers girl. With unseemly anxiety, she always protectively admonished, "Don't go out on a limb. It's safer nearer the trunk!" The result was that she sometimes succeeded in transforming whatever bark and bite her husband had into the helpless whimper of a nervous Pekingese.

We have no copyright whatsoever on these pleasant little thoughts. So any clergy wife in the country may feel free to avail herself of them. Meanwhile, here's long life to the forward look!"

*Reprinted, with permission, from *Episcopal Churchnews*, April 1, 1956.

‡Woman's Editor, *Episcopal Churchnews*, Richmond, Virginia.

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

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Rohrflote
4 ft. Quintadena
Rohrflote
2⅔ ft. Nazat
2 ft. Quintflote
11 rnk. Mixture (19-22)

MANUAL NO. 2
8 ft. Quintaton
Rohrflote
4 ft. Quintadena
Rohrgedeckt
2 ft. Waldflote
1⅓ ft. Larigot
11 rnk. Scharf (26-29)

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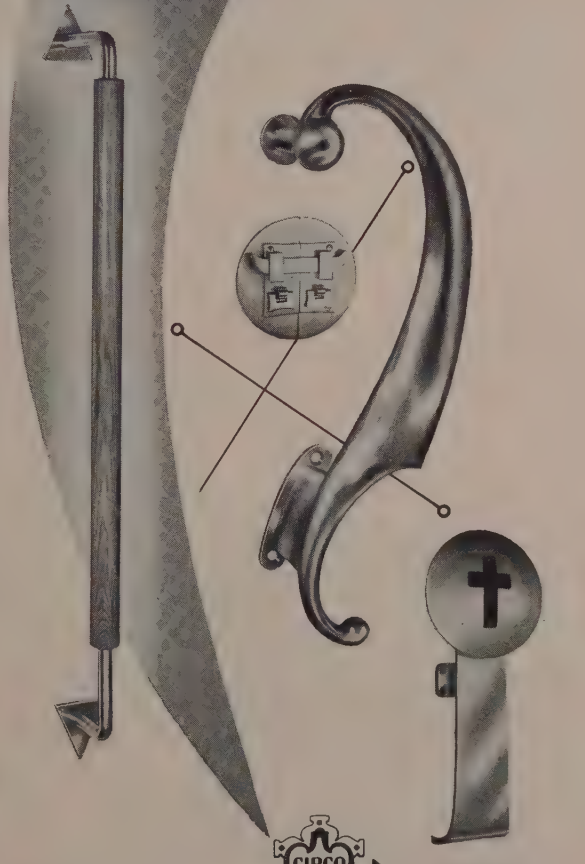

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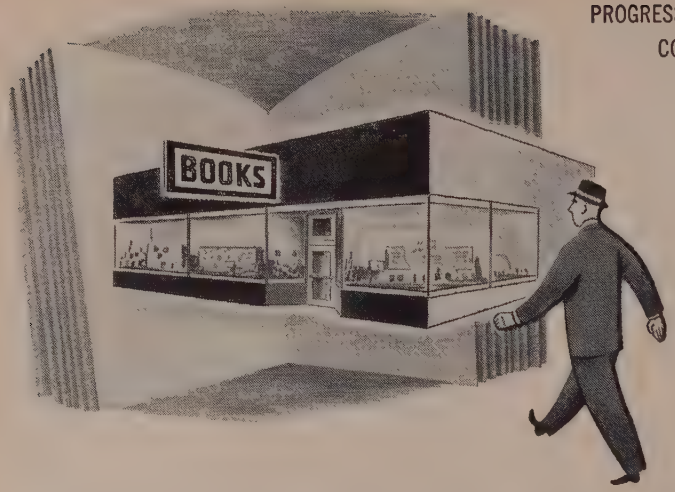

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A Much-Maligned Man Talks Back

(From page 20)

there will be many who will disagree. You have yourself complained to many about my frequent visits to Jonesboro and have even told the official board there that you did devoutly wish that I would "learn my place." Let me explain my practice in the matter. Our immediate neighbors there at the manse were most friendly and generous with us as they have no doubt been with you also. Our teen-age children formed some very strong friendships in the small high school there. It was very difficult for us to cut our ties with those wonderful Jonesboro folks. Nevertheless, once our goods left town, we did not for six months enter the corporate limits of Jonesboro. We even detoured around the town on our frequent visits to my wife's folks, although Jonesboro, as you know, is on our direct route. Our children could not understand this quarantine action on our part! Not a few former neighbors and parishioners became much vexed at the flimsy excuses we gave for not even stopping long enough for a meal or a brief chat. Nevertheless we persisted in our resolution to allow these wonderful Jonesboro people a six-months absence treatment in which they could be weaned from us and transfer their loyalty to you as their new pastor.

But, very frankly, we could see no reason to impose a permanent quarantine on the town and so it was that after the afore-mentioned moratorium we did allow ourselves to accept occasional supper or other engagements, more especially from those homes in which our young people had had close friends. I must confess that I can see no reason to think that such visits usurped any of your pastoral prerogatives or did your ministry any harm.

Lastly, a minister needs to take a realistic and tolerant attitude toward his predecessor's return for such occasions as weddings and funerals. I know from things that you have said to me or to others that you think that under no conceivable circumstances should I return to participate in any of these functions. Let me explain both my position and my practice in this difficult matter. Obviously, I have in no way solicited any such invitations or even stated that I was available for them. It happened that when I left Jonesboro, that there was almost a score of ailing folks, most of whom I was in the habit of visiting as often as once each week. Many of these folks to whom I had become closely attached, died during the first few months of your pastorate. It was natural of their families to think of me when their loved ones died. Of course they should have consulted you, but many of them did not realize their duty in that regard. When these grief-stricken people called, I offered my sympathy but patiently

explained that any participation in the funeral on my part could come only at your invitation. I have never conducted a funeral in Jonesboro without your knowledge, and more, without your expressed invitation. I have felt at times that your invitation to me on such occasions was grudging and that you were hoping I would refuse. You had the right, if you so chose, to tell your people you preferred not to have any assistance (and please note, I was always assisting). I could not, and still cannot, refuse to come for these folks in sorrow, as long as their pastor asks me. I must say, however, that it seems very strange to me that they still ask for me after you have had five years to win your way into their hearts and homes!

I have never yet assisted you in a wedding there at Jonesboro. Shortly after your arrival there I was asked to perform the wedding for my daughter's best girl friend. I wrote the family telling them that I was no longer available for that service as they now had a pastor. You received a copy of that letter although you did not trouble yourself to acknowledge it and although, under the circumstances, you might well have asked me to assist you. We never have been able to explain our failure to come to the wedding to the satisfaction of the family, and on several occasions since we have refused to come for other marriages within our former charge. Our scruples in this respect have gone unacknowledged and presumably unappreciated also.

It is a long lane, they say, that has no turning. Sooner or later you, along with me, will be a predecessor of a new pastor at the Jonesboro church. You will find your departure at once a very interesting, and yet a very disappointing, experience. Even before any of the members of the congregation know of your impending departure you will attempt to get everything in the manse, yard, and church into apple-pie order for your successor. Even the every-member canvass will get some special licks from you so that the congregation can give to your successor a more realistic living allowance than they granted to you. And once your intended departure becomes public knowledge, strange things will happen. Plumbers, long in successful hiding, will boldly appear to remove at long last the old blackened stove aunt Tabitha wished on the church long before the war. In place of the veteran stove, of whose burnt offerings you and I ate as best we could, will come a beautiful new electric range. Meanwhile, as you pack and try to do the 101 final things there are to do, painters, who were always too busy before for such trivialities, will upset everything to paint floors, sills, and walls all too long in need of such attention. Of course you will not only tolerate, but you will actually welcome such intrusion because your successor will need to look the part of a well-paid preacher and you will as quietly and inconspicuously fade out, MacArthur-like, from the picture, and make everybody look to the wonderful new opportunity they will have in the new pastor, whose faults you perhaps already know too well.

And for all your sincere self-denial and sacrifice you will get exactly nothing—at least in this world! In fact you will get criticism that you did not hang yourself or otherwise completely fade out of sight so that this new man could have, without the slightest threat of competition, the undivided adulation of the friends to whom you had given your heart and the best years of your life. It will not be easy to smile as John-the-Baptist-like you say, "I must decrease and he must increase." But such is life for that rogue of rogues—a predecessor.

A well-wisher,
Your Predecessor.

THREE P's

Practice! Keep on trying, friend,
Bravely, constantly,
Keep on trying to the end—
None can perfect be!

Patience! How we need it friend!
Often hard life's test—
Let us bear what He doth send,
He Who knoweth best.

Perseverance! Ah! my friend,
This is where we fail!
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Sacrament and Sacrifice

Harold M. Mallett*

There are two parts to every prayer, two sides in worship, two considerations in every experience of God, two ingredients in life itself. The first in all these, is in what God does for us, and the second is in what we can do for God.

Sacrament

What God does for us we call sacrament. What we do for God, we call sacrifice. In sacrament, we receive. In sacrifice, we serve and give. It is the alternating current of religion.

In churches with liturgical emphasis, this duality is dramatized. As the minister faces the people, he identifies himself with the altar, with God, with the Holy Spirit, and becomes God's mouthpiece and ambassador, speaking for God as a prophet. He delivers the scriptures to the people, the sermon and the litanies; he administers holy communion. This is the sacramental phase of the service.

But when the minister faces the altar, he then identifies himself with the people, and represents them as they bring their sacrifices to the Lord, presenting themselves as "living sacrifices," as Paul wrote the Roman Church. Included in sacrificial worship are the prayers, the vows and the offerings.

Churches of free worship have the same dual experience. Every service, however humble, has the aspect where the worshipers receive the flow of blessings which comes from God. The very singing of the Doxology prepares us for the thought that God continually favors man. All we have, comes from him, and at worship we remember his providence, his truth, his power, his love, his spirit, his holy presence. All this is sacramental—from God to us.

Man cannot be the creator of a sacrament. Sacrament always comes from God. Here man is the beneficiary of all that is divine. The same one who fashioned the rose, the multitude in the Milky Way, and the deep, gray mysteries of the sea, is able and willing to extend to worshiping man the essence of life.

Thus the ministry feels its office. You come to church; in church you must feel that beyond the minister are the word of God, the sacraments, the Church and the great liturgies—but beyond them all is God. And God is counting upon his ministers to deliver to those who worship, the sacramental gifts, making them real and vital.

Sacrament is a means whereby we know God better, whom to know is to love.

Sacrifice

But the other side of religious experience is sacrifice. In sacrament, we receive; in sacrifice, we give. In sacrifice the flow is from us to God—in thanksgiving, praise, loving service, and doing his holy will.

Whatever, therefore, I do for God, whatever I say to him, offer to him, is my service of sacrifice, my response of gratitude for sacramental things. "We love God because He first loved us" we think of his holiness, purity, peace, power, love. And here, something is generated within us.

It would be incomplete for us to have sacrament without sacrifice. God does not accept lip-service only. It is not enough to go through holy motions. Receiving spiritual stimulus alone does not save our souls. Any divine service shall have been a disappointment to God if we come and see, and taste, and touch and go away unchanged. We fail to honor God if we take sacrament without sacrifice.

But likewise, it is undesirable for any Christian to undertake sacrifice, without sacrament! The explanation for all the disheartened, discouraged, disgruntled, weary-in-well-doing Christians in the world, is that they have tried to take up Christian tasks, without having had a Christian experience.

But with the sacramental, every sacrifice becomes noble and meaningful. All that we do has its basis in what God has done. Every word we speak is the reflection of what God has said, first! Each act of living strength we commit, is only possible because God has blessed us. And thus, all life receives blessing, with the union of sacrament and sacrifice.

Life has two sides. A part of it depends upon God. A part of it depends upon us. When we have become truly a brother of Christ we pray, as though it all depended upon God, and we work, as though it all depended upon us!

*Minister, First Presbyterian Church, Hutchinson, Kansas.

Psychic Study Groups in Churches

(From page 6)

With the great interest in the psychic and spiritualistic areas today, Mr. Ford is renewing his hope that psychic study groups, patterned somewhat after the groups for prayer and spiritual healing, may find a place in the program of the modern church.

"The day of the professional medium is passing," he said, "not because of decreased interest in this area but because of the greatly strengthened interest. Curiosity seekers are being placed by devout Christians seeking to strengthen their own faith in immortality."

Mr. Ford insists, and asserts that his own experience has shown, that a sincere group of seekers, gathered for prayer and revelation, will find sufficient mediumistic ability in their own membership to bring satisfactory messages from the spirit world.

He is much interested in the program being set up by *Spiritual Frontiers Fellowship** which plans to work in this direction. This fellowship, recently started by well-known churchmen to study psychic phenomena and spirit communication, has as its main objective the linking together of Christians who feel that there is sufficient evidential material for studies of this nature. We feel that there are many Christians who will welcome this approach to a subject which has been in the past relegated to spiritualistic churches and psychic research groups.

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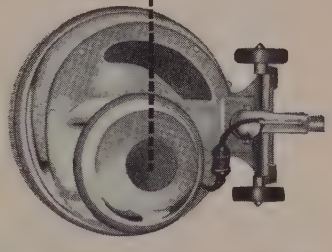

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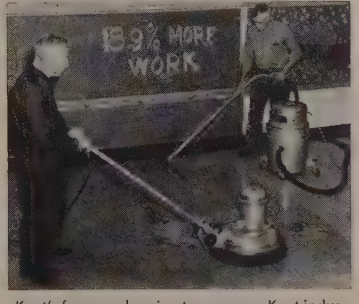

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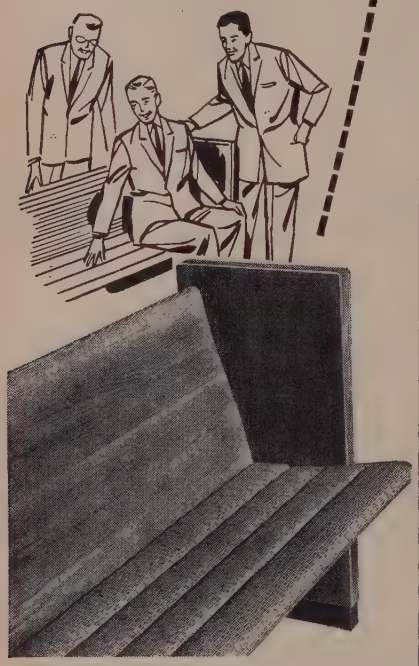

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Ministers Win Income Tax Disputes

Arthur L. H. Street

The status of a church's annual allowance of one thousand dollars to a minister for housing, in addition to his salary, for income tax accounting purposes, was involved in a decision rendered on July 14, 1955 by the United States Court of Appeals, Eighth Circuit, in the case of Williamson versus Commissioner of Internal Revenue, 224 Federal 2d 377.

The Reverend Gideon B. Williamson, a general superintendent of the Church of the Nazarene, and, as such, a member of the Church's Governing Board of General Superintendents, was the beneficiary of a resolution by the Board:

> . . . that the salary of each of our General Superintendents be $5,200 per year with a traveling expense allowance of $2,750 per year and $1,000 a year for house allowance, and that the General Board be authorized to make adjustments in the interim of the General Assembly.

The Board did not provide a home for Mr. Williamson, and he and Mrs. Williamson lived in a home of their own in Kansas City. Its fair annual rental exceeded one thousand dollars.

In their joint income tax return for 1949, deductions were claimed—without any dispute of their right to deduct—for interest on a mortgage on the home, and state, city, and county taxes. The thousand dollar housing allowance was reported in the income tax return but was excluded from gross income. This exclusion was made under the Internal Revenue Code of 1939:

> 22. Gross income . . .
> (b) Exclusions from gross income. The following items shall not be included in gross income and shall be exempt from taxation under this chapter: . . . (6) Ministers. The rental value of a dwelling house and appurtenances thereof furnished to a minister of the gospel as part of his compensation; . . .

The income tax authorities, asserting that the one thousand dollars was wrongfully excluded as gross income, ordered payment of $166 as deficiency in the tax payment. The United States Tax Court upheld the ruling (22 Tax Court Reports 566), but the Court of Appeals reversed the decision, saying:

> It is to be observed that the terms of taxpayer's employment fixed his salary at $5,200.00, his traveling expense allowance at $2,750.00 and his house allowance at $1,000.00 per year. Manifestly, there was in the minds of the parties to this transaction a difference between money paid taxpayer as salary and money paid him as house allowance. This was paid in lieu of furnishing a house, which apparently his employer recognized as its obligation. He was simply paid $1,000.00 for the use and occupancy of his home in lieu of furnishing him a home in kind. It was not intended to be nor did it in fact become any part of his income. . . .
>
> Convinced as we are that it was not the intent nor purpose of Congress that a house allowance in lieu of the rental value of a dwelling house and appurtenances thereof furnished to a minister of the gospel should be included in his gross income, the decision of the Tax Court will be reversed.

Although the income tax law provision on which the case was decided has been changed in wording, it does not seem likely that the difference will call for a conclusion differing from that reached by the Court of Appeals. The new provision in the Internal Revenue Code, 1954, now reads:

> Sec. 107. Rental Value of Parsonages.
> In the case of a minister of the gospel, gross income does not include—(1) the rental value of a home furnished to him as part of his compensation; or (2) the rental allowance paid to him as part of his compensation to the extent used by him to rent *or provide a home.* (Italics mine.)

The decision in the Kansas City case is in line with decisions rendered by federal district courts in two earlier cases:

A case that arose at Winnetka, Illinois, resembled the Kansas City case in that an Episcopal church made a one hundred

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

dollar monthly housing allowance to its rector. The United States District Court, Northern District, Eastern Division, decided that because the rental value of a house that the rector bought exceeded the housing allowance, the allowance was properly excluded as "income" in a tax return for 1947. (MacColl versus United States, 91 Fed. Supp. 720.)

Also factually similar was a Columbus, Ohio, case where a Presbyterian minister was declared eligible by a federal judge to exclude from his gross income for 1948 and 1949, $250 and $1,000 given him in those years, respectively, in lieu of a parsonage. (Conning versus Busey, 127 Fed. Supp. 958.) The report of the decision does not show whether the pastor in that case lived in his own home.

Prescription for the New Year

(From page 10)

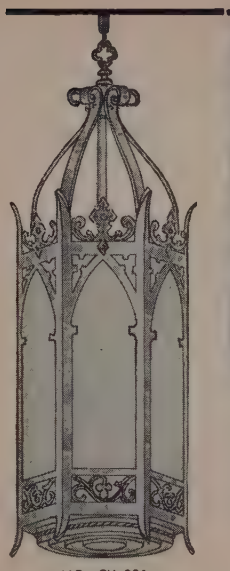
was neither a crank nor a rascal, but very likely a decent-living fellow, asked Jesus about this fuller, better, richer type of life he was proclaiming. And Jesus' immediate prescription was: "Do this, and thou shalt live." Do what? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." But the modern man objects: "Don't give me that stuff. Don't ask me to do that. What do you mean 'love God'? How can I love something I've never seen?"

This modern man's difficulty is that he does not understand the full meaning of love. He is thinking merely of human love or romantic attraction between a boy and girl or a man and woman. This is merely one type of love. But to love God is something quite different. In the New Testament the Greek word for romantic love implies taking what you desire, but the word for loving God means giving. It never desires; it simply gives—gives without counting the cost—gives without asking anything in return. And when Jesus demands that you and I love God with heart, soul, mind, and strength, he means the complete surrender of our intelligence to God's use, the complete transfer of our emotions to God's control, and the complete yielding of our practical power to God's purpose and plan. "This do, and thou shalt live," said Jesus. This is what Wendell Phillips meant, when, after hearing Lyman Beecher preach a moving sermon on the theme, "You Belong to God," he went home and in the quiet of his own room, said, "O God, I belong to thee, take what is thine own."

Love Changes Life

Let us go now a bit further, Jesus said, "This do, and thou shalt live." If you do what he suggests, what difference will it make in your life?

First of all, when you love God, you bring new resources into your life.



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One day a Christian missionary was discussing the golden rule with an Indian chief who shook his head and said, "You ask too much of human nature." Then, after a moment's pause, he added, "But if the great Spirit that made man would give him a new heart, then man could do as you say."

Now, this is exactly what love of God does for us. When you and I love God, somehow he comes into our life and destiny and does for us what we cannot do for ourselves. But scores of people today are interested merely in superficial self-improvement, and though their intentions may be doubtlessly good, yet they have gotten all excited about techniques and are eagerly buying the most recent personality "cook book" on "how to be this" or "how to be that." All these, however, are merely vain and futile efforts on the part of men and women to draw upon their own capacities and powers to produce something new and something better. And their failure is due largely to the fact that these techniques do not go to the root of the trouble. "This do, and thou shalt live," said Jesus. Love God. And this means coming to grips with the desires and feelings at the core of our human nature, and then reaching out and coming to terms with the spiritual reality at the heart of the universe and in this tremendous encounter to appropriate resources for life never known before.

In these frenzied and hectic times when often your life and mine feels barren and wears thin, love of God will send us regularly to the well-spring of prayer from which we shall draw an inner peace which no turmoil can possibly disturb. "Modern man," someone says, "is not worrying about his sins." Nevertheless, millions lie awake at night wondering why they cannot be what they want to be and do what they ought to do. Love God, and as far as sin and temptation are concerned, you will see, as Kagawa said, "the master miracle." Or, as Andrew McLellan of Scotland has put it, "Plenty of advice and slogans fill the air, offering men the answer to their deepest need, but that need can be met only by God himself. And only when men kneel in penitence and receive what God alone can do for them, only then does the new day begin to dawn." (*Expository Times,* Volume 63, Page 253.)

Then, second, when you love God, you bring a new quality into life.

I suppose one of the greatest hindrances to fuller life is the sheer monotony and boredom of our daily routine. People say, "It's the same old go, day in and day out." But Jesus says, "Do this"—love God and you will really live. And the way this actually works is that life becomes "shot through" with a new quality. Sour, cynical persons become radiant personalities because they have someone working on them who, as Brunner says, "is higher, holier, and better than themselves." People whose

work had become sheer drudgery, a long drag of grumbling about minor things and of overlooking the major blessings and advantages, going about like robots, without vision or enthusiasm, begin to love God and suddenly all life and toil and effort become sacred. Thomas Rees, in his book, *His Touch Has Still Its Ancient Power,* tells of a man named Jim who was converted and who gave up his old job which was delivering whiskey. At the time the only other opening he could get was with a construction gang who were putting up a factory. His fellow workmen couldn't quite understand him and one day they said, "Look here, Jim, what are you working like that for? Don't you see the boss is gone?" And Jim said, "I belong to the Lord. And I'm shovelling muck for the glory of God, and He's always looking." When you and I love God with all our heart and mind and strength, we are under the shadow of the eternal, under eyes other than those of men, absorbing values beyond the standards of everyday customs, and realizing in our life a quality which no one can explain, but which everyone can feel.

Then, last, when you love God, you bring a new perspective into life.

In other words, you begin to see things from God's side. As W. M. MacGregor of Glasgow put it, "When a man comes to God, it is as if he looked from the other side of the sky, seeing the same things from another standpoint." You see, when you love God, life takes on not only new resources and quality, but everything has a new meaning and your world becomes an entirely different place. People, events, and circumstances, once a jumble of things going it blind, become parts of an overall purpose. And life becomes grander and more splendid, free from fears, grudges, prejudice, and the brawny rivalry of our ordinary existence. And all this because you and I love God, but chiefly so because he first loved us and sent his blessed Son to die and rise and live in order that we might live in him.

One day in a church in New Zealand, the sacrament of the Lord's Supper was being celebrated and a row of worshipers had knelt at the altar rail. Suddenly a native rose up and went back to his seat. After some minutes he returned to the rail and knelt. At the close of the service someone asked him why he had done all this. He said, "When I knelt, I saw beside me a man who a few years ago had slain my father and whom I had vowed to kill. I felt I couldn't kneel with him, so I went back to my seat. But, as I sat there, I seemed to see an Upper Room and to hear a voice saying, "By this shall all men know that ye are my disciples, if ye have love one to another.' Then I saw a vision of a cross with a man nailed on it and crying, 'Father, forgive them for they know not what they do.' It was then I returned to the altar rail."

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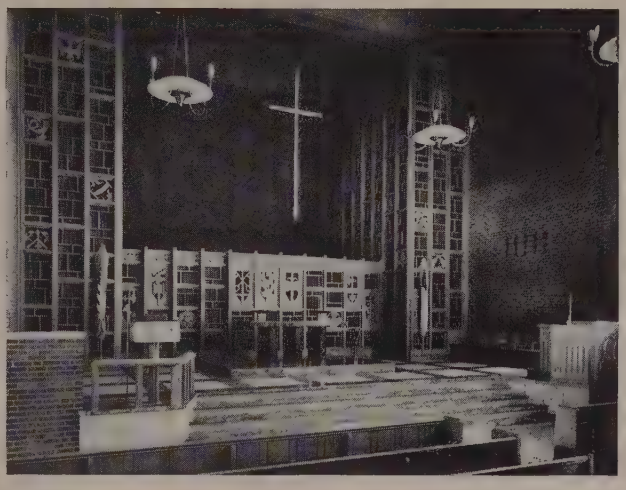

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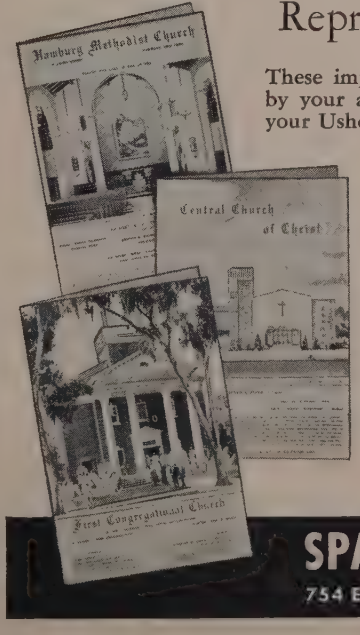

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Priming the Preacher's Pump

(From page 22)

not go alone. He goes with us, ready to guide and sustain us in every situation." In October 1956, I participated in a chapel service of Chosun Christian University. Some two thousand young men and women sat on the terraced hillside since no chapel building exists on that fine campus. Before I spoke (with the help of an interpreter who himself was the dean of science), that group sang as only Korean Christians can sing. I remembered that the majority were exiles from their homes in northern Communist-held Korea. But how they sang, "He leadeth me, by his own hand he leadeth me. His faithful follower I would be for by his hand he leadeth me!" He had led them through peril, toil, and pain. They faced the unknown future with confidence and optimism. Had he not led them thus far? Had they not had the rich experience of his guiding power and love?

(3) Greet the unknown future with a cheer because the tomorrows belong to God just as do the yesterdays and todays. Pierce Harris, inimitable, indefatigable Methodist preacher of Atlanta, Georgia, once said that "the man who keeps one eye on the past and one eye on the future will be cockeyed in the present!" But the man who keeps his eye on God's loving wisdom and unfailing presence will be able for anything. Whatever we must face tomorrow, God will be in it too. Hugh Redwood, the British Salvation Army writer and journalist, tells of how, troubled about a decision, he was shown into a quiet room. On a table near the fireplace he saw an open Bible. A text caught his eye: "The God of my mercy shall prevenet me." "Prevenet" is old English for "go before." Someone had written in the margin another rendering: "My God in his loving kindness shall meet me at every corner." Leslie Weatherhead read this Redwood story and made a great sermon on that paraphrase of the Psalmist's statement. Later when Redwood came to make his decision, his mind was at rest. Take time to be quiet and God will give light for the next step. If we walk with him we walk in the light. Trust where you do not see. At best we see as in a fogged up mirror, darkly. But even in the darkness death makes, "he knoweth what is in the darkness and the light dwelleth with him." "Lead, kindly Light . . . Lead Thou me on."

II. *What Hope for a Better World?* Text: "And it is plain, too, that we do have a foretaste of the Spirit are in a state of painful tension, while we wait for that redemption of our bodies which will mean that at least we have realised our full sonship in Him. We were saved by this hope, but in our moments of impatience let us remember that hope always means waiting for something that we haven't yet got. But if we hope for something we cannot see, then we must settle down to wait for it in patience."—Romans 8:23-25. J. B. Phillips translations in *Letters to Young Churches,* The Macmillan Co., New York.

No doubt about us being "in a state of painful tension," whether our home state is Kansas or California. Paul himself said that the process of growth into full maturity is so slow, so tedious, so hedged with obstacles that Christians involuntarily respond with a groan. "We groan to ourselves as we wait to be declared God's sons." Look back the dozen years since the victorious allies shouted, "Clear the road to Glory . . . Till the whole of the world is free." Not yet is the world free of tyranny, poverty, corruption, and war. As World War II ended, the Woodrow Wilson Memorial Library in New York City reported that it had catalogued over 1200 books and pamphlets dealing with post-war problems and their possible solutions. It hasn't been enough! What hope for a better world?

(1) Good hope—for Christians. Christians are neither shallow optimists nor unrelieved pessimists. We acknowledge the element of what William James called "real wrongness in the world." We know that if the United Nations charter seems impotent to achieve its high and necessary aims, it is not the United Nations but human nature that fails. But we hope in God. Wrote theologian Edwin Lewis, "God has undertaken to carry out His purpose with us in a world of uncertainty, because only a world of uncertainty is a world of possibility, and because only a world of possibility contains the conditions of mortal growth." God has a goal. In Christ and through Christ he has unveiled it. He summons us also to work with him for its attainment. And we must with patience wait for it. See also I John 3:2 and Romans 8:5.

(2) We hope persistently not only because we see signs of Christ's growing triumph. We hope because God is who he is. He is the infinite factor in every equation, in every situation. The kingdom of God is not up to us alone. Divine defeat is unthinkable. He must reign. Evil can and does delay the ultimate victory, but the end is sure. We must not only wait for his sure victory; we must work with him for it. A single concrete action is worth "oceans of pious sentimentalisms." One old Scot, in a hopeless mood, exclaimed to another, "God help us!" "Ay, Donald," said his friend, "But we must help him." God help us that we may help God! "It is good that a man should both hope and quietly wait for the salvation of the Lord." The human situation is not a hopeless situation for the Christian. For us, as for Paul, life need not be a despairing waiting for an inevitable defeat and death and decay; life is an eager anticipa-

tion of a liberation, a renovation, and a re-creation worked by the power of a glorious God. A New Testament scholar points out that in verse nineteen of this chapter, Paul uses a wonderful word for "eager expectation." It is *apokaradokia.* This word describes "a man who scans the horizon with head thrust forward eagerly searching the distance for the first signs of the dawn-break of glory." You too can scan the future's horizon and know that the ship of the Spirit carries you around the Cape of Good Hope.

III. *Dividends of Discipline.* Texts: "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it."—Hebrews 12:11. "Take your share of suffering as good soldier of Christ Jesus." —II Timothy 2:3.

(1) Let the word "discipline" rear its ugly head and not a few respond that "it is for the birds." It is for the birds! Without discipline of an instinctive nature, birds could not cope with life as they find it. It is also for men and women who would live as mature children of God. According to one dictionary, discipline is "training, especially of the kind which produces self-control, orderliness, obedience and capacity for cooperation." Can we dispense with this in family, state, church, and United Nations organization?

(2) Nothing is learned without struggle, without discipline. The first result is pain. But it is not profitless pain. Ask the youngster practicing his piano or violin lesson when the other neighborhood kids are playing. Ask his family or neighbors if it isn't painful! Paderewski, told by a queen who heard him in recital that he was a genius, had the right explanation. "I may be a genius but before I became one I was a drudge." You do not ask a chess player to tell you how to play the game in a minute. Lifetime study and practice are necessary to mastery. So with proficiency in spiritual engineering: in prayer, in the use of the Bible, in worship, and in Christian home-making.

(3) But there are dividends. A pocket diary sometimes has two little words under certain dates: "dividends due." On many days dividends are paid to the person, to the group that makes discipline a daily exercise. What are some of these? Reserve power for a swift demand and resource for a crisis are two that might be mentioned. What we do then is the fruit of long years of discipline. Consider the radio operator on a sinking ship or aircraft. He continues sending out signals of the craft's position to the end, not because he is exceptionally brave, but because he is responsible and disciplined. Paul spoke much of Christians as being soldiers. A soldier is conditioned to obey the commander even if he does not understand the reason why. So must a Christian. And when the emergency breaks he does not

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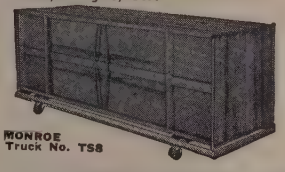

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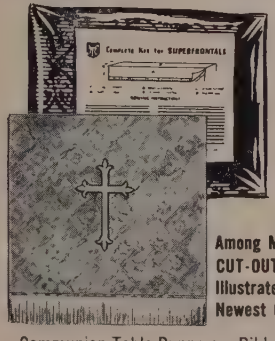

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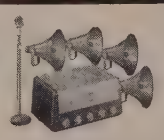

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break.

(4) Disciplined living enables us to live daily with what one called "dust-blown devotion." Wesley Schrader's *Life* magazine article on, "why more and more ministers crack up," gave sound reasons, but one was charitably omitted. We ministers often live undisciplined lives. Our work habits are poor, our organization of our tasks faulty. It is true of men and women generally. Too easily our chins go down instead of up. Like the youthful Queen Victoria, we may need a bunch of holly pinned where it will prick us and cause our chins to go up! Better than any such childish spur is the recollection that we are royal, we are kin to the king of all the universe. "Now are we the children of God."

(5) A rich dividend of disciplined Christian living is the knowledge that our habitual fidelity to Christ may rally the ranks of our fellow-soldiers in surprising places. A chaplain lamented to his commander that so many of his men were casualties because of an action which seemed futile. His leader answered, "But chappie, because of what our men did here the line of the enemy was broken miles away!" Also, being dependable, courageous, and loyal brings us into the invigorating comradeship of other more gallant servants of God. "Be thou faithful even unto death." It may not "pay off" here. But it will mean that one day you will hear "Well done; oh, well done!"

IV. *"He's got the Whole World in His Hands."* This title is from the "Negro exaltation" of the Marion Kerby Collection, dedicated to and gloriously sung by Miss Marian Anderson. Texts suggested: "In his hand are the deep places of the earth; the strength of the hills is his also." —Psalm 95:4. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28-29.

If you every fly in a plane and encounter turbulence of a severe nature you should say such affirmations to yourself. You might even hum the haunting lyrics of the spiritual:

He's got the Whole World
in His hands;
He's got the big, roun' world
in His hands;
He's got the wide World
in His hands;
He's got the Whole World
in His hands.

See also Psalm 139—"even there shall thy hand lead me, and thy right hand shall hold me."

(1) Spiritual security is bestowed by Christ upon every soul who hides his inner life with him in God. (Colossians 3:3).

(2) Our divided world can be held together only by men and women of every race and nation who are united in Christ. Only God who makes himself vividly and redemptively known in Jesus Christ can convince us that we are "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Ephesians 2:9). Recall reading that F. Scott Fitzgerald left a plot idea for a novel based on an estranged family inheriting a grand house and estate. They could inherit it only if they succeeded in living amicably in the house together! What about this house of our world?

(3) This world of God's and man's has much grim evil in it. But God, not evil, has the last word. "The whole world lieth in the power of wickedness," but the power of wickedness is in the hand, within the controlling power of God.

He's got that gamblin' man
in His hands;
He's got that lyin' man in His hands;
He's got that crap shootin' man
right in His hands;
He's got the Whole World
in His hands.

See also John 10:29.

(4) If these things are true, then we must not sit back comfortably but join God in recovering his ball, this planet, for himself. Missions are therefore an imperative. If Christianity is not good enough for Russia, Korea, Japan, China, Africa it is not good enough for America. If Christianity is not good enough for the slum areas it is not good enough for the Fifth Avenues and the Park Avenues of our cities. God has the whole world in his hands. In a profound sense, also, he "has no hands but our hands to do his work today."

PARSON'S BOOK(S)-OF-THE-MONTH

Does any preacher need urging at this date to buy *The Interpreter's Bible?* Perhaps a few who look suspiciously on what they erroneously think may be the unorthodox position of a contributor or two. But most of us realize now that this series is the most comprehensive, accurate, and homiletically helpful exposition of our holy scriptures that has appeared in the last one hundred years. Volume VI, which deals with Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadaiah, Jonah, Micah, Nahum, Habakkuk, Zephanizah, Haggai, Zacharaiah and Malachi is no exception. Indeed, here is greater variety than in any preceding volume. Call the roll of the expositors used in this book and you will understand how any preacher will avidly scan its pages: William Pierson Merrill; E. L. Allen; Gerald Kennedy; Harold Cooke Phillips, member of *Church Management's* editorial advisory board; Norman F. Langford, former Canadian who directs and edits the "new curriculum" of the Presbyterian Church, U.S.A.; Sidney Lovett, chaplain of Yale University; William Scarlett, beloved bishop;

Harold A. Bosley, successor to Ernest F. Tittle at Evanston; James T. Cleland, popular Duke University preacher and homiletics teacher; Howard Thurman, the Christian mystic; the late Dean Willard L. Sperry, of Harvard; and Theodore Cuyler Speers, of Park Avenue Presbyterian Church, New York City.

For samples to excite your interest see Bishop Kennedy's treatment of Daniel 5:1-31, "The Suddenness of Doom"; Howard Thurman on Habakkuk 3:3-16, "The God Above History"; Willard Sperry on "The Message of Haggai." Not since George Adam Smith's penetrating and beautifully written commentary on the twelve prophets came to my hands as a student have I glanced through a commentary on the same books with such interest and appreciation.

Joy in Believing, An Inspirational Treasury from the spoken and written words and the prayers of Henry Sloane Coffin, edited by Walter Russell Bowie. 248 pages. Charles Scribner's Sons, New York, 1956. $2.95. Here is an anthology of devotional and sermonic material which every discriminating reader of uncommonly fine religious writing will appreciate. To those who regard Dr. Coffin as among the ablest teachers and preachers nothing more need be said than to say that most of what his friend and former colleague Dr. Bowie has selected appears in this book for the first time. Dr. Bowie has judiciously chosen the selections contained in this collection. Under fourteen headings, ranging from "In the beginning, God," "The Cross, and its Light on Human Suffering," through "Christian Marriage and the Christian Family," there are insights expressed in incisive, often burning, prose. At the end of each chapter are prayers composed by Dr. Coffin, who was a master of the art of writing uncommon "common prayers." In addition Dr. Bowie has included fifteen pages of prayers for the various seasons and festivals of the Christian year. Characteristic of Dr. Coffin's faith and purpose as a good minister of Christ is his prayer on page 134: "Enrich us out of the heritage of seers and scholars and saints into whose faith and labors we have entered, and quicken us to new insights into Thy mind for our time, that we may be possessors of the truth of many yesterdays, partakers of Thy thought for today, and creators with Thee of a better tomorrow, through Jesus Christ, the Lord of the ages."

This book will be a means whereby the reader can be so enriched and quickened.

NOTABLE QUOTES

There was once a woman who had ceased to attend church. Her pastor called at her home and asked why she held herself aloof. She told him with marked indignation that some of the members had been ungracious to her and had spoken to her most unpleasantly, until she could no longer stand it. When all the details were out, she asked, "Did you ever know anyone who was worse treated?" "Yes," her pastor answered. Surprised, she wanted to know who, and he told her—"Jesus." She broke down then and they prayed together. The next Sunday she was in her old place.
—William Pierson Merrill, exposition of Lamentations 5:7 in *The Interpreter's Bible,* volume 6, page 36. Abingdon Press, 1956.

* * *

. . . every member of a household contributes something to the family life. Our King James Version makes St. Paul say: "Now ye are the body of Christ and members in particular." It is a good old English phrase which persists in our popular parlance. You bring some friend with you to a church service, and as you are walking home he asks you: "Who was that man in your church three seats ahead of us?" "Oh," you say, "he is nobody in particular." The plain fact is that nearly seventy-five percent of most congregations are "nobodies in particular" in its life. Suppose the answer had been: "I don't know that he holds any office, but he's one of the standbys. I've seen him at the teachers' meeting; he has called on me in the every-member canvass; he's a friendly soul who has an eye out for newcomers and seems to have a faculty of making people feel at home." That's "a member in particular."
—Henry Sloane Coffin, *Joy in Believing,* page 204. Charles Scribner's Sons, 1956.

* * *

The best way I know of finding God is getting to know about Jesus, and Christmas is the great time to do it. It will lift your heart up, it will turn your eyes to the future with faith and hope, as it did for Julia Ward Howe when she wrote: "Mine eyes have seen the glory of the coming of the Lord."
—Donald O. Soper, in *Practical Christianity Today,* published by Wyvern Books at two shillings and sixpence. The Epworth Press, 25-35 City Road, London, E.C.1, England.

JEST FOR THE PARSON

A bald-headed presiding officer introduced me at a banquet as "the man with the crocheted hair," to which I responded, "Mr. Toastmaster, I would far rather have hair that is crocheted than hair that is knit." That story must have spread for not long ago one of my old students, meeting me by chance, looked at my thinly covered head, and remarked sadly: "Neither crocheted nor knit!"—Harry Emerson Fosdick in *The Living of These Days,* page 112. Harper & Brothers, 1956.

LOVE COMMANDMENT

Common to all Christians and Jews and any creature created by God is the great commandment of love. True charity admits of no substitute. If we prostitute our love by admitting some and excluding others from our affections because they differ from us in race, religion, color, political beliefs, then we are counterfeit religionists and traitorous Americans.

—Bishop Mark K. Carroll

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Pastoral Counseling

(From page 7)

better insight into the individual's problem.

What is man? He is a social creature. Each individual, however, is a distinct self. He can consciously realize that he is a separate and individual unit. At the same time he is aware that he is a member of a group of other selves. The self arises in social experience. Due to the interaction of a self with other selves the personality begins to be formed. We all know that the community exercises control over the conduct of its individual members. Social approbation and disapprobation wield tremendous power upon a person's actions. The personal counselor must take into account the fact that sociological forces help determine psychological patterns.

The cultural aspects of an individual are those which pertain to the attitudes, morals, ideals, and customs of a particular society. When a baby is born into a specific group of people the framework for his conduct has already been established. He must learn to accept the prevailing cultural standards because departure from them will bring punishment. The minister must appreciate the fact that both the subtle and overt cultural influences affect his congregation and those whom he contacts in the community.

The minister must also realize that there are contradictory cultural factors which cause difficulty among his people. For instance, in our American culture we advocate service. We say, "Be a good sport and help others. Contribute and share, for this is Christian." Contrariwise, we also say, "Get everything you can for yourself. Carve out your fortune. People with money are respected!" What can the minister do? He could assist the person who is disturbed by conflicting cultural factors, as the person himself explores the situation and arrives at a practical compromise relative to the two opposing standards. If however, this does not materialize, the counselor could guide the individual as he, the individual, thinks through the problem and discovers for himself the better of the two contradictory positions.

Certain persons, feeling that they have the right to individually establish their own standards, often rebel against existing ideals. As a result, there is likely to be insecurity, fear, resentment, or hate along with the aggressiveness, which constitutes an emotional battle. Since conflicts can create neuroses, the wise counseling of the minister is required.

What is man? He consists not only of the physiological, psychological, sociological, and cultural, but also of the spiritual. Man, who by his creator becomes a living soul, is of a religious nature.

The New Testament, in referring to God, says, "As he is, so are we in this world." Since there is a spark of divinity within each of us, there is that latent desire to express feelings of worship toward the creative Father of us all. This divinely implanted desire varies in degree, from being so deeply suppressed into the subconscious mind as to be practically without existence, to a life that is filled with an earnest devotion to God.

When the human personality is not in a satisfactory relationship with God, difficulties arise. The individual may not be, and usually is not, consciously aware of the cause of his maladjustment to life. He attributes his trouble to any number of possibilities. These, which may or may not be contributory factors, should be carefully considered by the counseling pastor regarding their relevance or irrelevance to the person's problems. One very important fact is this: every personal problem is basically spiritual.

The Clergyman and the General Public

It is essential that the clergyman, as counselor, have a knowledge of what man is, but he also needs the confidence of the people of his community. I believe that the general public does not have a very high sense of appreciation for the minister as a personal counselor. Some people having problems would go to a psychiatrist, not a clergyman. They feel that the preacher would be unsympathetic. The idea also exists that clergymen, at least a few of them, do not have time for the exoteric group, but only for those of the ecclesiastical ilk, especially the wealthy. Some hesitate to go to a minister for they feel that he would try to persuade them to join his church. Another reason some shy away from a preacher is their thought that he would talk about their problems to others or use them as sermon illustrations. The psychiatrist, they think, can be their only confidant because he is a professional man. A large percentage of people do not seek aid from the minister because they believe that he is unskilled. They imagine that he would only give them advice, chiefly negative, and pray.

What are the causes for this attitude? Part of the ministers themselves are responsible. Some of the clergy refuse to study about the laws of psychology or to advance themselves in the art and science of counseling. This, they think, is trespassing on God's prerogative! Another cause is the general public's ignorance of the fact that most ministers are anxious to give help and that some have made a special study in the area of psychotherapy.

What means can the minister use for developing people's appreciation for clergymen as counselors? They should encourage their constituents to come for personal interviews. This can be done through preaching, bulletin announcements, the literature table, religious education classes, and institutes on personal

problems. In addition to these, some of the individuals who have already received assistance will tell others of a certain minister who is a good counselor, interested in helping people with their personal problems.

The Interview

A brief treatment should be made relative to the interview. First, the atmosphere of the minister's study should be conducive to a counseling experience. The person should have a comfortable chair. He should not be made to face the bright light of a window. He should be able to look at a beautiful picture, a small, attractive altar, or whatever else is restful and pleasant. Care should be taken to prevent as many interruptions as possible and to insure the counselee of absolute privacy.

What is required, relative to the interview, on the part of the minister? Everything that he hears and learns must be regarded as top secret between God, the person, and himself. The only exception would be when the one receiving counsel gives the minister permission to divulge specifically designated information to others for facilitating the solving of the person's problems. Generally, if the person thinks that what he is telling in confidence will, in any manner, be revealed, he will not talk about his problem. This idea is justified! The minister not only must keep in strict confidence all that transpired during the interview, but must inspire in the person before him a feeling of trust.

The minister, before every interview, should ask for divine guidance as he counsels the person who is coming to him for help. The minister should also pray for the individual, asking that he be able to gain insight into his problem, solve it correctly, and develop a stronger faith.

While in the army chaplaincy of World War II I entered a series of counseling experiences which emphasized for me the extreme need for prayer. A woman, working in an army hospital, took an overdose of sleeping pills in attempting to commit suicide. Someone found her in time; she was given medical treatment; and her life was saved. At the hospital bed, while she was in a restraining jacket, I repeatedly assured her that I was her friend and desired to help her. In a few days, after she had been released from the hospital, she came for an interview. At first her speech was rather incoherent and she seemed somewhat reluctant to talk. During subsequent interviews she spoke more freely, but declared that she did not want to live. In working with a potential suicide, I wondered if what was said would be helpful or would make her worse. After the sessions had ended and she had left the office, the earnest hope was that a pistol shot would not be heard outside of the door or that the newspapers, on a subsequent day, would not report that Mrs. X had been found dead, from self-

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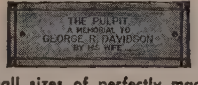

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destruction. Since a case of attempted suicide is extremely difficult, I fervently prayed for God's help. After some seventeen interviews she seemed completely well. Christ made this promise: "If ye ask anything in my name, I will do it."

Effective counseling can be done only when the minister has established a good rapport. A friendly relationship must exist before the person will talk freely about his problem. The counselor, above all, must be a sympathetic and understanding listener. He should make mental notes of what he would like to say at a later time. He must not interrupt, but allow the person to express himself fully and in any manner desired.

Never should the minister set himself up as a judge. Neither should he criticize or blame the counselee. Most people, before coming to the pastor's office, know that they have committed sin. Some have bitter feelings of guilt. They need no additional condemnation; instead, they need help. After they have confessed their wrong, the minister, through a few appropriate statements, and especially through a prayer, can encourage the people who come to him to realize that God's forgiveness has been granted. Those individuals, however, who do not realize that they are at fault, can be guided, by skillful counseling, to a more objective and honest apprasial of all aspects of their problem.

The counselor should be objective. He should endeavor to see the problem through the person's eyes. He should try to discover why the individual acts as he does and what he desires.

Advice relative to a person's thinking should never be given. The minister may advise that the other's idea is wrong and that a different pattern of thinking should be adopted, but this seldom, if ever, effects an attitudinal change. The person himself, not the minister, must make the change. It must come from within, not from without. The one in trouble must realize that he needs to correct and improve his way of thinking. The counselor helps the person, not by advice, but by guidance. This guidance is done chiefly through questions which are used to stimulate the person's thinking so that he will seriously contemplate significant areas of his problem which he had unknowingly or deliberately failed to consider.

When pastoral counseling is conducted, what takes place within the person? Because he has found a friend, the disturbed individual gains some feeling of security. He is encouraged, for his friend, the minister, listens and understands. Furthermore, when the person talks and gets his trouble off his chest, a psychological catharsis occurs. By socializing his problem to another human being he often finds considerable relief.

The giving of certain information from the field of psychology can be helpful. Some of these are the fact that a pyschosis (insanity) is not transmitted by inheritance, queer thoughts do not necessarily mean that a nervous breakdown is coming, and that other people have been involved in similar situations, but have solved their problems satisfactorily.

Pastoral counseling can be considered successful when the individual, during the interviews, begins to develop a better attitude with reference to God, other people, and himself. He will gain added insight not only into his present problem but will improve in his ability to handle future problems.

Resources from the Bible and from prayer are helpful. Write on a card, for the counselee, a "spiritual prescription" containing one or two appropriate verses or the references for portions of several chapters. The individual should be asked to read, each day, for a time, that which has been prescribed. Occasionally, the individual himself will select a verse. This was done by an alcoholic who heard the writer quote from Romans 8:31, "If God be for us, who can be against us?" Any good verse selected by the person should be included. The spiritual prescription also contains the suggestion that he should pray daily, just before going to sleep and immediately upon awakening in the morning, in order to receive strength relative to his problem.

Progress is being made when the person realizes, through faith, that his battle is not alone, but that Jesus Christ will help provide for him the necessary courage, guidance, and power. A different constellation of personality—a transformed life—becomes possible when the individual fully accepts the Savior. A Biblical promise reads: "If any man be in Christ, he is a new creation." Happiness is found when one relates himself to the great physician who gave us this assurance; "I am come that they might have life, and that they might have it more abundantly."

THE WORD BECOME FLESH

Longing to show His love for man,
God chose to dwell
In One with pure, responsive heart—
Time's Miracle.

As freely as the sunward gaze
Of an opening flower,
So Jesus joyfully received
God's love and power.

Today God longs, with brooding love again
To be incarnate in the hearts of men.

—Belle Chapman Morrill
Rochester, New York

Involving People in Functional Roles

(From page 15)

How People Become Involved In Functional Roles

A case history will show how people become involved in functional roles. Their acceptance of participant roles must come from heartfelt interest in response to genuine challenge. No artificial operations answer the need.

The story of the development of the library in the Broad Street Methodist Church, Kingsport, Tennessee, will indicate a natural pattern of evolution. When the congregation occupied its new church plant, the pastor mentioned that he had "a dream about a library." The National Council of Churches refers to a functional church library as "a positive help." The minister conceived of a working collection of books that would serve as reference and collateral reading to support the program of the various groups of the church. Further, he hoped that the circulation of books would serve as a means for communicating ideas about church-related subjects.

The pastor's dream moved toward realization during a session of a woman's group. A speaker emphasized the importance of "using your talents—now." A public school librarian felt herself "addressed." She volunteered her services to work on a committee to develop a report for the Commission on Christian Education. After careful study the committee made a report discussing ten ways in which a church library can serve a congregation. "A church library serves the people," said the report, "by providing (1) resource books for specialized activities, (2) reference books, (3) devotional classics, (4) current readings on religious subjects, (5) rental volumes in current demand, (6) selected magazines, (7) important pamphlets and reports, (8) indexed clippings on important subjects, (9) audio-visual aids, and (10) book review programs for the communication and discussion of ideas.

In the same report the committee gave its findings on the conditions which make for a good church library. "A good church library (1) is operated by a library committee responsible to an authoritative body of the church and by a qualified volunteer librarian with executive functions, (2) defines clear policies for its program designed to serve all the groups which comprise the congregation, (3) has attractive, if not always adequate, space, (4) has a budget and a program for developing 'Friends of the Library,' (5) makes book accessions selectively, giving the collection quality before quantity, (6) accepts no books which do not strengthen the collection, (7) catalogs books with an adequate classification system, (8) schedules hours to be open before and after major church meetings, (9) keeps people informed about its services, books, and materials, (10) displays material to encourage use of the library, (11) has a minimum of rules, (12) develops special library services as personnel becomes available, such as story hours for children, puppet shows to communicate ideas, recordings for circulation, and even art and handicraft exhibits, (13) recognizes that its function is to strengthen the resources of the church group, and (14) understands that its unique function is to encourage reading as a way to increase knowledge about God, his presence among men, and his work in the life of the world."

In its conclusions the committee made a catalog of the functional roles which would have to be filled to operate the service. "A church library," it said, "has need of roles to (1) staff the library committee, (2) staff the library service, (3) carry on public relations activity to encourage use of the library, (4) develop friends of the library to contribute funds and books, (5) circulate reading material to people confined to their homes, (6) maintain liaison with public and school librarians, (7) develop specialized areas of library service, (8) select visual aids and help in their use, (9) maintain the pamphlet service, (10) maintain the clipping file, (11) provide a reference service, (12) keep the budget control and financial records, (13) perform secretarial duties, (14) assist various groups with book review programs, and (15) provide liaison with church groups."

The report was adopted by the Commission on Education, which at the same time authorized the creation of a library committee. The Official Board appropriated $100 a year to support the new service. Presently a "Friends of the Library" group sprang up to acquire additional books and materials. A volunteer staff of ten was soon at work. Young people offered their services to staff the desk. The library committee, working with and reporting to the Commission on Education, defined the library policy and selected the books.

Since the central purpose of the library was a spiritual concern, the Kingsport church dedicated the new library by using a service developed by the National Council of Churches. That "Act of Dedication" was expressed in these words:

> In the name of God the Father Almighty, and in the presence of this congregation, we now dedicate this library to the glory of God.
>
> We dedicate this library to the service of little children, of whom such are the kingdom of God, that their minds, while young and formative, may learn to love, enjoy, and appreciate the things that are beautiful and good and true.
>
> We dedicate this library to parents that they may find help in building Christian homes filled with love and faith and trust in God and in each other.

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OCCUPATION—PROFESSION .....

Please check below if you have engaged in or are willing to engage in the following opportunities of Christian service:

Have Done		Will Do
	SUNDAY SCHOOL	
____	General Superintendent	____
____	General Associate	____
____	Department Superintendent	____
____	Department Associate	____
____	Teacher—What age?___	____
____	Gen. or Dept. Secretary	____
____	Cradle Roll Visitor	____
____	Extension Visitor	____
____	Vacation Bible School	____
____	Class Officer	____
____	Mission Sunday School	____
____	Nursery Worker	____
	TRAINING UNION	
____	General Director	____
____	General Associate	____
____	Department Director	____
____	Department Associate	____
____	Counselor	____
____	Leader	____
____	Sponsor	____
____	Union Officer	____
____	Mission Training Union	____
____	Nursery Worker	____
	W. M. U.	
____	President	____
____	Young People's Director	____
____	First Vice-President	____
____	Second Vice-President	____
____	Recording Secretary	____
____	Corresponding Secretary	____
____	Treasurer	____
____	Committee Chairman	____
____	B.W.C. Adviser	____
____	Circle Chairman	____
____	Y.W.C. Counselor	____
____	G.A. Counselor	____
____	R.A. Counselor	____
____	Sunbeam Band Leader	____
____	Sunbeam Baby Visitor	____
____	Mission W.M.U.	____

PERSONAL

My Hobby or Hobbies: _____

_____

What I Would Like to Do Most in My Church: _____

_____

_____

My Second Choice: _____

_____

Have Done		Will Do
	CHURCH OFFICERS AND COMMITTEES	
____	Church Clerk	____
____	Church Treasurer	____
____	Church Librarian	____
____	Usher	____
____	Greeter	____
____	Trustee	____
____	Deacon	____
____	Junior Deacon	____
____	Baptism Committee	____
____	Building Committee	____
____	Contact Committee	____
____	Evangelism Committee	____
____	Finance Committee	____
____	Flower Committee	____
____	Hospitality Committee	____
____	House and Grounds Committee	____
____	Library Committee	____
____	Lord's Supper Committee	____
____	Church Ministries Committee	____
____	Missions Committee	____
____	Music Committee	____
____	New Member Committee	____
____	Nominating Committee	____
____	Nursery Committee	____
____	Publicity Committee	____
____	Scouting Committee	____
____	Youth Committee	____
	MUSIC	
____	Solo Work	____
____	Choral Work	____
____	Directing	____
____	Play Piano	____
____	Play Organ	____
____	Play _____	____
	SPECIAL SERVICES	
____	Typing	____
____	Telephoning	____
____	Transportation	____
____	Operate Motion Picture Projector	____
____	Woodwork and Handcraft	____
____	Coach Sports	____
____	Direct Games	____
____	Plan Socials	____
____	Give Readings	____
____	Storytelling	____
____	Soul Winning	____
____	Make Posters	____
____	Aid in the Kitchen	____
____	Operate Mimeograph	____
____	Interior Decorating	____
____	Painting	____
____	Direct Plays and Pageants	____
____	Act in Plays and Pageants	____
____	Make-Up Artist	____
____	Set Designer (Stage)	____
____	Electrical Knowledge	____
____	Operate Public Address System	____
____	Playing Service Tape Recordings to Shut-ins	____

FIGURE III

TALENT RESEARCH CHART

We dedicate this library to youth that their enthusiasm may be combined with wisdom and knowledge about God and worship, personal relations, leisure and recreation, avocations and vocations, man and society, and all fields of Christian living.

We dedicate this library to the workers and members of the church school; to students who are seeking to learn of Christianity; to teachers who have given their lives to service and are seeking help and guidance to make their work more effective.

We dedicate this library to all members of this church that they may find here wholesome reading for pleasure and profit and for the continual development of Christlike living.

We dedicate this library to our community, that it may be a means of service and uplift to everyone and play a part in bringing here the kingdom of God.

We dedicate this library to God, that it may be a means of continual service to the building of his kingdom.

The Administration of Role Responsibility

When the role is recognized as the unit in the functional church, the administration of role responsibility becomes a primary obligation of the ministry. The First Baptist Church of Winston-Salem has developed a comprehensive program of role administration to include:

1. An up-to-date and continually revised schedule of roles listing as completely as possible all types of functional positions in the life of the church
2. A regularly scheduled systematic survey of the interests and capabilities of the constituency of the church
3. A card catalog record of the interest, capabilities, and experience of each person
4. A cumulative service record showing how responsibilities have been shared among qualified people
5. An organized system providing for the systematic enlistment of people into the groups within the church
6. An organized system of training providing for the communication of skills and understanding necessary to perform the respective roles

One of the methods of discovering people's interests is the use of the Talent Search Record shown in Figure III. Many churches make use of schedule sheets like the one used by the Winston-Salem Church. Some churches include special roles. The Bryn Mawr (Pennsylvania) Presbyterian Church, for example, includes such a role as blood donor and keeps a record of blood types for the aid of members of the congregation who may need blood transfusions. It also includes special interest groups, such as photography and a roster of professional men and women in the medical, dental, psychiatric, nursing, and legal professions who stand ready to be of service to needy persons. It is necessary to remember, however, that the church is a dynamic group. Hence its roles cannot be stereotyped, although many of them are permanent requirements in the life of the church.

Within the life of the First Baptist Church there are six hundred roles which are classified as elective. The church spells out its policies concerning the nomination of individuals to hold office. These policies are:

1. No member, except the treasurer, shall hold more than one church-elected office concurrently.
2. No member shall serve as Sunday School superintendent, Training Union director, or as chairman of a committee more than three consecutive years.
3. All officers are elected to serve for a period of one year beginning on October 1 and ending on September 30.
4. Trustees, senior deacons, and junior deacons are elected for three year terms.

On the basis of the hunderds of clearly defined roles which must be filled, a nominating committee, by the use of role files and the cumulative service records, makes proposals for election in a series of four conferences that spread the work over the entire summer in a systematic personnel program. These four personnel sessions are known as the June Conference; the July Conference; the August Conference; and the September Conference. The time which the First Baptist Church finds it necessary to devote to its "personnel" planning indicates the size of the task that must be performed when the church is operated as a "group workshop."

Involving people in functional roles in task-centered activity becomes a major administrative problem of the church. Quite as much as refinement of the policy and program, it requires, at the heart of the church organization, a records system.

Readings

Pleuthner, Willard A., *More Power for Your Church*. New York: Farrar, Strauss & Young, 1952.

Shippey, Frederick A., *Church Work in the City*. New York: Abingdon Press, 1952.

Your Church Library (booklet). New York: National Council of the Churches of Christ in the United States of America. Twenty-five cents.

UNIQUE CAROL FOLDER

The Bible Lands Missions Aid Society of London, England, has prepared a very attractive leaflet of Christmas carols. The four-page folder contains the words of twenty-one popular carols, decorated with photographic illustrations of Palestinian scenes. These are offered for churches and individuals at $3.00 a hundred. If you wish the music also, that is fifty cents extra. All profits from the sales goes for the support of missions caring for blind Arab boys and girls. Although this announcement reached us too late for readers to order the copies this year, many may want to do so another year. The address is 230 Costal Chambers, 172 Buckingham Palace Road, London, S.W. 1, England.

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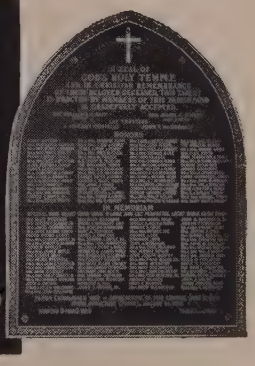

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A new multi-purpose classroom screen called "Du-All" has been added to the line of screens manufactured by the Radiant Manufacturing Corporation. One side of the screen is Radiant's popular aluminized classroom screen surface, designed for projection in a normally lighted room. The other side is flannel, for use as a flannel board. A simple adjustable "Swiv-L Bar" permits the screen to be used with a tripod floor stand, set upon a desk or table, or hung from a wall. The easily portable screen comes in an attractive natural oak finish frame, and is available in three sizes, 24 x 32 inches, 30 x 40 inches, and 40 x 40 inches. No. 12561.

LITURGICAL DESK CALENDAR

A new liturgical desk calendar, ideally designed for clergymen of all Protestant denominations is announced by the Michigan Church Supply Company. The calendar provides for daily appointments and has ample space for memoranda to be recorded. A general Protestant edition, and also special Lutheran or Episcopal editions are available. The calendar is printed in full liturgical colors for each day and season. The cover is black leatherette embossed in gold. No. 12562.

FOLDING DOORS

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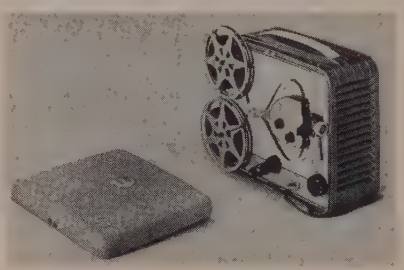
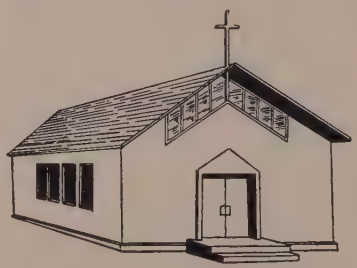


MOVIE PROJECTOR

A new Brownie 8mm movie projector featuring extra brilliance provided by a 500-watt lamp and a built-in lens element which gives needle-sharp projection over the entire screen area, is announced by the Eastman Kodak Company. Bright, clear projection over a 4-foot screen width is possible with this new projector, a more versatile version of Kodak's popular 300-watt Brownie projector. It has an f/1.6 focusing lens and accepts a 200-foot film reel for fifteen minutes of uninterrupted projection. No. 15264.



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FOLDING CHAIRS

A new line of BeLA folding chairs in gold bronze, copper-tone, and brushed chrome plated finished, with spring cushion, padded, plywood, or steel seats, is announced by the J. and J. Tool and Machine Company. Available in six decorator colors, they possess a sturdiness which reflects the high-grade materials, excellent workmanship, and application of sound engineering principles. No. 12566.

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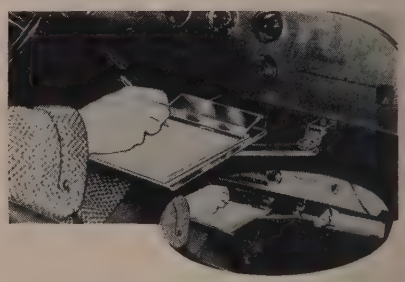


A new travel desk, announced by General Industrial Company, provides a method of writing in comfort right in your car. Easily installed, with no holes to drill, Travel-Desk is always level, always rigid, and, when not in use, it swings under the dashboard out of the way. A heavy 6 1/4 x 10-inch metal clip board with an attractive baked silver hammerloid finish holds a thick pad of paper. A magnetic pencil clings to the metal surface when not in use. No. 12567.

FLOOR CARE EQUIPMENT & SUPPLIES

A four-page illustrated brochure describing "everything for floor care" is announced by Finnell System, Inc. The brochure covers equipment for scrubbing, waxing, polishing and mopping; and also supplies for waxing, sealing, and cleaning, with recommendations for use and packaging information. New items include a heavy-duty vacuum cleaner with 1 1/2 horsepower, 115 volt, AC-DC by-pass motor, and tank capacity of 12 gallons wet and 1 1/4 bushels dry. No. 12568.

LITURGICAL ART METAL

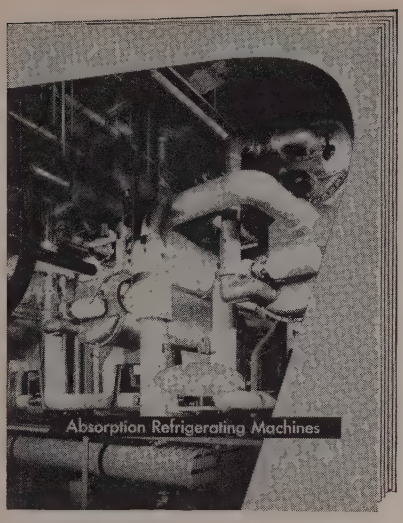
A seven-page illustrated folder of liturgical art metal products is available at no charge from Summit Studios, designers and craftsmen of ecclesiastical art metal. The following items are illustrated and described: altar cards, ambries, candlesticks, candelabra, chalace, ciboria, lavago tablet, ostensoria, repositories, sanctuary lamps, tabernacles, and vesting cards. No. 12569.

MOSAIC GLASS TILING

An eight-page brochure with color illustrations of SAIVO glass mosaic tile is available at no charge from American Import and Export Company. Savio is Italy's largest manufacturer of this architectural and decorative glass tile which can be used for floors, walls, ceilings, and decorative murals outside or inside your church. Standard sizes are 3/4-inch square and 3/16-inch thick; other sizes are available. Tiles wear well in addition to the beauty they provide. No. 125610.

TWO-STATION INTERCOM KIT

Tremendous savings are possible in the new Knight-Kit intercom announced by the Allied Radio Corporation. You save because you do not have to pay for a complicated system when all you need is a two-station system, and because you buy a kit which you assemble yourself with easy-to-follow instructions. Only the master kit requires an electrical outlet. The remote kit can be located anywhere within the radius of the 50-foot connecting cable. No. 125611.



AIR CONDITIONING CATALOG

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Multiple Services: Pro & Con

(From page 12)

6. *Do persons generally attend at the same hour each Sunday?*

One person did not answer. The other seventy-eight indicated that generally attenders do form a habit of coming to the same service consistently. Exceptions are noted for special events, and for some seasonal change as indicated in question nine.

7. *What is the maximum seating capacity for: church services? church school services?*

8. *What is the average attendance at each of the services?*

These two questions were asked so that we might determine whether or not the churches were going into multiple services when space limitations did not actually force them into this program. Sixty-one of the churches could not have contained their average attendance in a single service. Seventeen had sufficient space for an average Sunday's attendance at a single service. One did not give complete figures. In the church schools, sixteen found multiple services necessary to contain an average attendance. In eleven of the church schools it was not necessary because of space limitations. Thirty-four did not have multiple church school sessions and eighteen did not answer the question. In some of the churches, multiple services were held in both church and church school when only one of the two were forced into the program by space limitations. In these cases, the other service was put on a multiple basis as a matter of convenience.

Question eight also asked for the hour at which the services were held. This enabled us to determine three things: (1) the variety of time schedules being followed, (2) which services were the most heavily attended, and (3) the number of churches holding more than two services.

Twenty-six different time patterns for church services were reported. Six held the first service as early as 8 A.M. In one church the last of three services was held at 12 noon. Five churches with double services began the second service at 11:15 A.M. The most popular hour, followed by twenty-three churches was 9:30 and 11:00. Ten reported services at 9:00 and 11:00 while nine gave gave 8:30 and 11:00 for their services.

Thirty-four of the church schools did not hold multiple services, and seven did not answer the question. Of the remaining thirty-eight, eighteen held services at 9:30 and 11:00.

In most instances, the later service is the more heavily attended, but the ratio varies with the season as indicated in question nine.

Seven of the churches reporting held triple church services. One of the church schools held triple services.

9. *In what way does the attendance vary according to season?*

We meant to ask how the attendance between the services varied with the season. Several did not understand this clearly, and their answers were simply that church attendance decreased in the summer months. Of those who understood what we wanted, twenty-six indicated that the earlier service increases in proportion to the later service during the summer months. One indicated the opposite. Fourteen volunteered the information that multiple services are reduced in number or eliminated during the summer months. Probably many of the others also follow this practice.

10. *Are both services identical?*

Sixty-five indicated that church services were identical, except that about half of these had variation in the music such as different choirs, soloists, etc. Five indicated that the early service was not as long as the later. An item of particular interest is that three churches made one service more formal and liturgical than the other. This gave the member a choice as to the type of service that he prefers. Two churches have a children's sermon added to the earlier service. One had discussion after the early service, one had different preachers, one had different sermons, and one had communion at one service.

11. *What are the advantages of the multiple service?*

As was expected, the reason most frequently given (fifty-four of the seventy-nine listed this one) was that of increased capacity. These churches gave three reasons why the increased capacity was desirable. The reasons were: (1) Space is provided for all without overcrowding. This is particularly desirable in the education division, where overcrowded rooms mean that an adequate teaching program is impossible. (2) The great cost of added building space to house the members in a single service is avoided. (3) More efficient and economic use is made of the buildings and facilities already in existence.

A second reason given by fifty-three of the churches was that the choice of more than one service lead to increased attendance and the resulting benefits. Five reasons were given as to why a choice of services was beneficial. These were: (1) Giving the members a freedom to choose was considered to be important in principle. (2) The convenience of the earlier service for those who had plans for Sunday afternoon often resulted in these persons attending church, whereas if there had been but a single service they would have been absent. (3) Work schedules, especially of those working night shifts, make it difficult or impossible for some persons to attend at one service, but they come to the other. (4) Those who suffer from the heat in summer can attend the early service and avoid the warmer hours.

(5) The increased income resulting from the increased attendance which comes with the choice of services more than pays the additional expense involved.

Making church a family activity was given by twenty-two of the churches as an advantage. The entire family comes at the same time, adults attending church while children attend church school. Parents of the younger children appreciate being able to attend church without the distraction of having to care for these children during the service.

Eleven gave as an advantage the fact that where babies or invalids in the home require constant care, one person can attend the early service and then return home to take over these responsibilities while the other person attends the later service.

The opportunity of more persons having duties and responsibilities in the church results in a more active participation and interest on the part of the members. Ten churches welcomed the added openings for second choirs, additional teachers, and additional ushers.

The following additional advantages were listed by five or less of the churches:

Smaller groups are often more effective. The minister and leaders come to know the members more intimately and the members know one another better.

Different types of services can be offered. In church, one service may be more formal and liturgical while the other will be informal and free. In church school closely graded materials may be used at one session while group graded materials are used at the other.

Overall community effectiveness is increased.

Older children can attend church school at one service and join their parents in family worship at the church service.

If a double teaching staff is formed, teachers are free to attend one church service and teach at the other hour in the church school.

Parking facilities are doubled.

12. *What are the disadvantages of the multiple service?*

If the results of this survey are to be of value to those churches that are considering the multiple service program, they must not only provide a list of the disadvantages which must be faced, but they must also provide some suggestions as to the solutions to those obstacles. Most of the suggestions listed here were volunteered by the ministers replying to our questionnaire. Some are our own observations.

The number one problem, listed by forty-three churches, was that the congregation is divided into two groups which have little contact with each other. Members of one group seldom see members of the other. In some instances, the breech is so great as to virtually create two churches. To overcome this problem, the church must find or create frequent fellowship situations which bring the people together. This unifying program must also be extended to unite both divisions of the high school group. It is not so important for the lower grades.

A second disadvantage, listed by thirty-two churches, was the problem of increased personnel. Twenty of the thirty-two have listed choir and music personnel as the primary problem. Other areas include teachers, ushers, sexton, etc. Some form of recruitment program is necessary, especially for the teachers. Organists and soloists are usually expected to function, as does the minister, at both services. A majority of the churches use two different choirs. When this is not possible, the choir sometimes sings at alternate services on alternate Sundays. In one church the anthem at the early service is placed after the sermon, near the end of the service. Choir members come early and sing for this service and then remain for the entire second service.

Eighteen of the men felt that multiple services are tiring on the minister. There is no doubt that preaching two or three times in one morning will take something out of the preacher. Use of guest speakers or an associate minister may relieve the situation. If this is done, it might be well to rotate the preachers so that none of the members feel slighted because the senior minister never preaches at the service which they attend.

The fact that the minister is divorced from all contact with the church school activity is given by nine of the churches. Sometimes the minister makes contact with the church school between church services, if the time schedules are right. However this puts him under even more severe time pressures. Another alternative is for the minister to be present at the unified fellowship programs which do not take place on Sunday mornings.

Additional disadvantages listed by four or less of the churches were:

It is impossible or difficult to duplicate some special services such as baptisms, reception of new members, etc.

There is a competition for attendance between church and church school. This is a problem for high school and adult classes if these are held in only a single session.

If church attendance is not somewhere near double the seating capacity, the pews at the service will be far from filled. A smaller group in a large auditorium with many empty seats has a bad psychological effect.

There is a time pressure on the early service. There can be no fellowship afterwards, for both adults and children must clear the building for the later service.

Church and church school interfere with each other when services are held simultaneously. Unless auditorium and class-

(Turn to page 57)

SEE PAGE 17

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NEW BOOKS

Now is the time we begin to look for the annual lesson commentaries and minister's manuals for 1957. There are a number of them on the desk. Here they are:

THE MINISTER'S MANUAL compiled by M. K. W. Heicher and G. B. F. Hallock. Harper & Brothers. 374 pages. $3.00.

This is the only pastor's manual in the group. It is a volume that is stimulous to the thoughtful, a pony for the lazy, an organizational plan for the year. A more complete review of last year's volume, much on the same order as this one, is found in the October 1955 issue of *Church Management.*

The Sunday school lesson commentaries received are as follows:

ARNOLD'S COMMENTARY edited by Benjamin L. Olmstead. Light and Life Press. 286 pages. $2.25.

This commentary is the oldest one in the field, now in its sixty-third annual edition.

THE GIST OF THE LESSON originated by R. A. Torrey, edited by Ralph G. Trunbull. Fleming H. Revell Company. 160 pages. $.75.

Now in its fifty-seventh year of publication, this little pocket-size volume is expository in nature. An enlargement of an earlier vest-pocket size edition.

TARBELL'S TEACHERS' GUIDE edited by Frank S. Mead. Fleming H. Revell Company. 398 pages. $2.50.

In its fifty-second year, this volume retains the Tarbell name, but the book is Frank Mead's.

THE DOUGLASS SUNDAY SCHOOL LESSONS by Earl L. Douglass. The Macmillan Company. 490 pages. $2.95.

Always alert and readable, this book also contains recommendations for audio-visual aids. More than forty years of publication.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY edited by Robert D. Higley. The Higley Press. 320 pages. $2.25.

This twenty-fourth annual edition offers compressed exposition of the lessons.

THE INTERNATIONAL LESSON ANNUAL edited by Charles M. Laymon, lesson analysis by Roy L. Smith. Abingdon Press. 448 pages. $2.95.

The "baby" of the lot in age and the only one which gives the Revised Standard Version, this being set in parallel columns with the King James Version.

W.H.L.

YEARBOOK OF AMERICAN CHURCHES FOR 1957 edited by Benson Y. Landis. National Council of the Churches of Christ in the U.S.A. 314 pages.

Do you want to know the number of churches or members of any denomination? Or perhaps you need the number of church schools and their enrollment. What is the per capita giving of a denomination? Or how many ministers there are in each denomination. Is the nation really in a religious boom, or is it a gradual process which has been taking place for many years of steady growth? Need the address of a seminary or church related college? Or the address of a state or local church council and its officers? Or the officers and address of a denomination's headquarters? Do you need the address of a religious periodical or of a service agency? The answers to all of these questions and many more are found in the *Yearbook of American Churches for 1957,* an annual publication of the National Council of the Churches of Christ in the U.S.A. In its twenty-fifth edition, this volume is a collection of church information which cannot be found in any other single source. It places at the fingertips of the minister a wealth of information which will be turned to again and again throughout the year.

E.A.L.

CHRISTMAS, Volume 26 edited by Randolph E. Haugan. Augsburg Publishing House. 68 pages. $1.25, paperbound. $3.00, cloth-bound.

Here is the twenty-sixth annual edition of a book of Christmas literature and art in which the old and the new are skillfully blended and presented in full color with some of the best quality printing seen today. Readers of the earlier numbers will appreciate the continuation of the standard of high quality already established. New readers will find this an ideal tool in aiding the family in centering its Christmas fellowship around a religious theme.

E.A.L.

THE WISE MEN by Morella Mensing. Concordia Publishing House. 16 pages. S.25.

The Christmas story is told in contemporary language for the children and is illustrated with sixteen full color pictures.

E.A.L.

Theology & Philosophy

LUTHER'S WORKS, Volume 12, Commentary on Selected Psalms edited by Jaroslav Pelikan. Concordia Publishing House and Muhlenberg Press. 418 pages. $5.00.

One of the exciting religious events of 1955 for the popular and the scholarly readers in the English speaking world was the appearance of the first of fifty-five volumes of Martin Luther's works in modern English translation. More than anyone dare anticipate, the ready availability in English of the greatest works of the German reformer may easily become a turning point in the trends of religious thought here and in the United Kingdom. The appearance of the definitive Weimar edition of Luther's Works in about 100 volumes in Latin and German, beginning in 1883 and still in progress, set off such a renewed study of Luther which has literally transformed modern German religious thought.

There have been other modern editions of the writings of Luther, but very inadequate ones in English. The most comprehensive of these is the Philadelphia edition of six volumes which includes many of his major works but very little of his Biblical studies. There are also two other editions in German, the Erlangen of 67 volumes and the St. Louis of 23 volumes, which are still usable.

Because this undertaking is one of major proportions, two of the leading Lutheran publication houses have combined their resources to make it possible. The first thirty volumes, dealing entirely with Luther's commentaries on the scriptures, are under the editorship of Jaroslav Pelikan, associate professor of historical theology in the federated theological faculty at the University of Chicago. The second twenty-four volumes, dealing with his career, correspondence, table-talk, administration, sermons, and his major ideas on church, society, worship and the sacraments are being edited by Helmut T. Lehmann, book editor at Muhlenberg Press. Volume 55 will be the index to the series.

One might perhaps raise the propriety of giving more than one half of the series to Biblical commentaries. The fact is that the Bible was always central in the life and thought of Luther and many of his best interpretations on varied subjects are found in these works. There is obviously the very practical factor, also, that many

users of this series will be clergymen seeking guidance in Biblical study. This emphasis should help distribute the volumes widely.

Since many translators are at work in this vast undertaking, the order of appearance of the volumes will not necessarily be in numerical sequence. There will be issued one more volume in 1956 and thereafter four volumes annually. Quite properly, the very first of these books to appear includes Luther's own first production which he issued on February 14, 1517—his Seven Penitential Psalms. Volume 12, the first of three devoted to his commentaries on the Psalms, consists of commentaries, sermons, and lectures delivered on the basis of these Psalms between 1525 and 1537, some of which never appeared in print until after his death in 1546. This is an evidence of the care with which the editors have gathered and arranged the materials for this series and an indication of its great usefulness. The editor himself has done the translations of the commentaries on Psalms 8, 19, 26 and 51. L. S. Spitz, Jr. has done the one on Psalm 2; W. M. Miller on Psalm 23; and E. B. Koenker on Psalm 45.

Considering the multiple translatorship there is an amazing degree of similarity of style throughout, due undoubtedly to very careful work by editor Pelikan. At many points one rejoices at the freshness and almost colloquial style which Luther himself so often used to be sure that he was properly communicating his ideas.

Since there is a conspicuous absence of extensive footnotes, which the average reader may welcome, the scholar might wish for a more extensive critical introduction preceding each chapter and greatly expanding the minimal material which appears in a four page introduction at the beginning of the book.

R.W.A.

Bible

THE CROSS IN THE OLD TESTAMENT by H. Wheeler Robinson. The Westminster Press. 192 pages. $3.00.

The name of H. Wheeler Robinson needs no introduction, and everyone interested in Biblical studies would do well to have everything he has written on the shelves of his library.

The Cross in the Old Testament is a reprint, a testimony to its abiding value. The present volume consists of three separately published monographs by this distinguished English scholar, namely, *The Cross of Job* published in 1916, *The Cross of Jeremiah* published in 1925, and *The Cross of the Servant* published in 1926. The first of these went through a second edition in 1938. Westminster Press also recently published separately *The Cross of Hosea.* It would have indeed been very fitting to have included this fourth cross series in the present volume.

In *The Cross of Job,* the author presents a remarkable study of the problem of suf-

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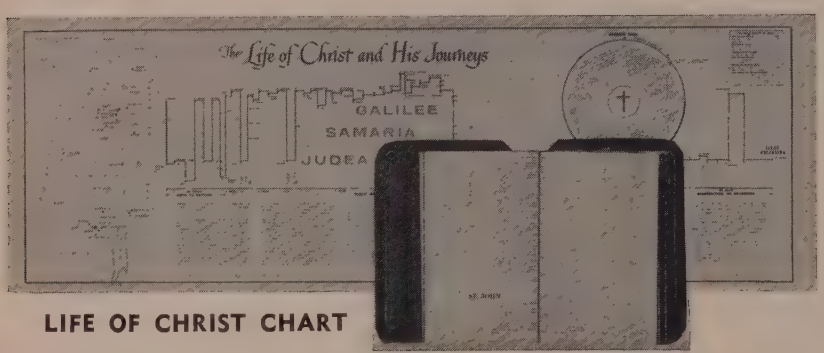

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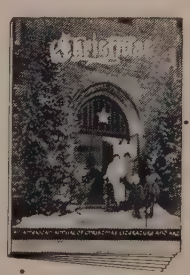

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In *The Cross of the Servant* is an inspiring study of some of the most matchless passages of the Old Testament, those poems in Isaiah dealing with the servant. No review can give adequate coverage of this monologue. It simply must be read to be appreciated. The author does not weary the reader with scholarly problems, though here is scholarship at its best. Here, too, this exalted servant concept of the Hebrew people is related to the corporateness of the Christian Church, and every reader will come away from a reading of this study with a deepened appreciation for Israel's great religious heritage.

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The Cross in the Old Testament is a classic. It is a must for all who would want to penetrate the living message of the Old Testament to see its relevance for our day. Westminster Press is to be complimented in making available these monographs, and especially at the price of this volume. The title is suggestive, and the author has taken his place among the world's great minds and saints. An enriching experience awaits every reader of this book.

G.W.F.

***THE STATE IN THE NEW TESTAMENT* by Oscar Cullmann. Charles Scribner's Sons. 123 pages. $2.50.**

Dr. Oscar Cullmann, one of the world's ablest authorities in the field of New Testament studies, has written a most precise and helpful book on one of the thorniest problems of our day—the relation between the Church and the State. Basing his findings on his reading of the New Testament, he comes to the conclusion that it is the time element that determines the nature and necessity of each and our true relationship to each.

The position of the present State is to be seen in the light of the Christian expectation of the fulfillment of all things. The author reminds us that there has always been a "chronological dualism" in the Christian conviction. The State is temporary, something "provisational." In Christ the end is already fulfilled. Nevertheless the final consumation is still in the future and the present world still endures. Therefore the New Testament neither renounces nor uncritically accepts the State. It rather holds to a practical and dynamic tension between the two, seeing the pur-

pose of the State as something useful for the time, but refusing to accept it as a final entity. This explains those apparently contradictory statements in the New Testament where the Christian is asked to be subject to the State, (as in Romans 13:1) or advised that the State is the beast from the abyss, (as in Revelations 13). The New Testament consistently holds both views together.

In developing his thesis, the author explores the relationship of Jesus to the Zealot movement, the condemnation of Jesus by the Roman State, and the position of the State as found in the letters of Paul and the book of Revelation. He believes the issue to be one that faces every Christian, not only in times of great crisis, but in everyday, normal conditions. It is a problem which confronts the Christian simply because he is a Christian.

W.P.

Preachers & Preaching

THE YEARS OF OUR LORD by **Charles M. Crowe. Abingdon Press. 155 pages. $2.50.**

In Bishop William A. Quayle's book *The Pastor-Preacher* there is a chapter which bears the inspired heading of The Sin of Being Uninteresting. This is a homiletical sin of which nobody can accuse Dr. Charles M. Crowe, minister of Wilmette Parish Methodist Church of suburban Chicago. One of the reasons that Dr. Crowe's books are attracting many readers is the obvious one that they are pre-eminently readable. If we open one of them to read a single sermon, there is a strong probability that we will not stop with it.

Dr. Crowe is an artist in the use of illustrations, his illustrative material being fresh, vital, and handled with singular felicity. Although his sermons would be worth reading for this reason alone, it must not be thought that this is their only merit. His skill in outlining and organizing his homiletical material makes a study of his sermons of high educational value to the preacher and other public speakers. The main reason for reading them, however, is that they are illuminating, stimulating, and ethically and spiritually constructive.

The present volume is described by the publisher as "Sermons on the Life of Christ." Each of the seventeen sermons fits into this pattern. The first is entitled A Child is Born, and has for its text, "Unto you is born this day . . . a Saviour . . ."—Luke 2:11. Sermon II is on The Hidden Years, and the text is, "And Jesus increased in wisdom and stature, and in favour with God and man."—Luke 2:52. The last is, The Hope of the World, based on "The Word was made flesh, and dwelt among us."—John 1:14.

The sermons have a strong expository trend, although they are not primarily expositions. They represent a type of preaching of which we cannot have too much. They are intelligent but not heavy. They deal with an old subject in a new way.

L.H.C.

Pastoral Ministry

HIGH HOPES FOR LOW SPIRITS by **David Seabury. Little, Brown & Co. 335 pages. $3.95.**

This is the fifteenth book from the pen of David Seabury. His books have been in demand because they have been exceptionally helpful to those facing life's realities. Especially have they been useful to those for whom the going has been hard. The title of the present work gives a rather definite idea of its purpose. Those of "low spirits" need something to give them "high hopes," and this is what these chapters will do for many.

The volume has an unusual preface. It contains what is, or purports to be, a letter from a woman asking help in reaching her pessimistic husband who has become a cynic. Dr. Seabury's answer is that this book is what she has asked for. He further states, though, that perhaps he has not given her the simple book which she has requested. "That is hard for it must deal with one of the most difficult of subjects." *High Hopes for Low Spirits* is not a book of outstanding simplicity. Those who read it must give it time, thought, and intelligence. In his letter-preface the author mentions that the book is not free from discrepancies. This is true, but inevitable. He who quibbles over minor matters of logic will not get the help which is here available for him.

Among the chapter heads are the following: Attention, Jinx or Genie; Memory, Swamp or Stream; Emotion, Foe or Friend; and The Wills and Won'ts of Your Mind. This is a fascinating, sympathetic, intelligent book with high possibilities of being helpful to many.

L.H.C.

Biography

BILLY GRAHAM, The Personal Story of the Man, His Message, and His Mission by **Stanley High. McGraw-Hill Book Co. 275 pages. $3.95.**

With a degree of adulation verging on hero-worship, Stanley High writes a flattering and far from objective "life" of Billy Graham. He finds almost nothing wrong with him, passing quickly over some of Graham's aberrations of early days, so that he indeed seems like a modern saint. But can any one be quite the spiritual giant that High makes Graham to be?

High, now an editor of *Reader's Digest*, traveled with Graham on several tours, visited him during his crusades and in the privacy of his own home, had access to

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Graham's diary and the personal letters of both Billy and Ruth Graham, and writes out of that familiarity. The bulk of the volume, though, seems to be quotations from newspapermen, printed or spoken, in which these supposedly sophisticated and hard-bitten men coming to hear Graham with tongues in cheek go away with headshakings because of his "sincerity" as they ask themselves, "What does he have?"

A little of the personal life of the noted evangelist is given, and some of his thinking, though this latter is almost solely through quotations from Graham's sermons or articles. How he grew out of the typical Southern small-town evangelist into the world-famous one, and how he grew out of the typical money-getter into a careful businessman taking only a salary for himself, is barely touched upon. Indeed, statements concerning the financial dealings of the crusades are given in some detail, as though to show that Graham does not get the "take." It almost seems to this reviewer that High is afraid someone will attack his hero, so that he is constantly protecting him with apology.

How fine someday it will be to read a complete biography that will show the inner workings of one who is indeed doing a fine work for the Lord. But may the good Lord allow the author to be objective!

H.W.F.

Various Topics

THE QUEST FOR MEEKNESS AND QUIETNESS OF SPIRIT by Matthew Henry. Wm. B. Eerdmans Publishing Co. 144 pages. $2.00.

Matthew Henry is primarily known for his exposition of the Old and New Testaments. There are many today who are not aware that Dr. Henry wrote some very important books on personal piety. This small volume is one of them.

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The reviewer has been reading recently a number of books having for their purpose the deepening of the spiritual life. None of them have the profound and sincere helpfulness which this little volume of Matthew Henry's offers. The publishers are to be commended in their

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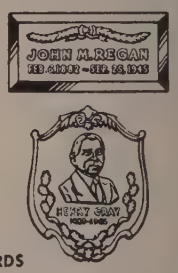

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W.L.L.

THE TRUTH ABOUT CANCER **by Charles S. Cameron. Prentice-Hall, Inc. 268 pages. $4.95.**

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W.H.L.

Multiple Services: Pro & Con

(From page 51)

rooms are widely separated, it is difficult to soundproof sufficiently so that one service does not disturb the other, particularly group singing and organ and piano music.

It is impossible to call emergency or brief special meetings of the official board or other groups after the morning service because it is unlikely that all members of these groups would be attending the same service.

Many find that lighter attendance in the summer forces them to return to one service. This is confusing to those who do not attend regularly, and they sometimes show up at the hour for which there is no summer service.

For some ministers the early sermon has a tendency to become a "warm-up exercise" for the later sermon.

Unless services are spaced well apart, there is congested building traffic and auto traffic in the parking lot.

A false security "that we are not overcrowded" is created, and the need for an increased building program is not realized.

If church school teachers come and go with their families, they cannot attend church services.

Supply ministers who come from some distance find it a burden to arrive in time for the early service.

Conclusion

These are the experiences of other churches. If you are considering the multiple service program, you will want to consider the advantages and disadvantages carefully. If you decide to make the change there will be many problems. But most who have tried it have found it successful, they have partially or completely overcome the problems, and they feel that their church has benefited by the multiple services program.

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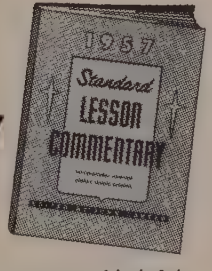

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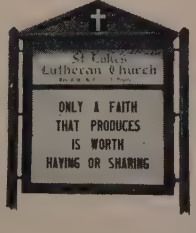

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SEE
PAGE 17

A Visit to Multiple-Staff Churches

(From page 11)

point that the church leases four identical automobiles for the use of the ministers and Director of Christian Education. However, J. Edward Carothers is transparently the head of the staff. He believes in "group thinking with individual administration" and so puts a lot of emphasis on staff planning, with individual responsibility for carrying out decisions. He says that funerals and weddings are "prestige" events and insists on sharing them with the staff by assigning them in rotation.

Staff Functions

Several churches with 1900 to 2200 members have three ministers as well as a Director of Christian Education. Some have two ministers and a business manager. When the third minister is used as a business manager or administrator, he is likely to be restless, feeling that his special skills as a minister are being wasted.

Where three ministers are available to a church, then a much more vital adult education program is possible. One prominent educator once said that a college education should not be wasted on anyone less than thirty-five years old. What he meant was that the deepest motivation to learn frequently comes only when a person is old enough to know that he needs some education.

Churches have a marvelous opportunity to teach people who really want to be educated about the deeper issues of life, but it takes a faculty—or a staff—to do the job adequately. At Central Presbyterian Church in Rochester, the two associates have had home meetings through the winter and during Lent when ten or a dozen adults met to discuss theology and their faith. When there are enough ministers to carry on a real adult education program, then the church becomes a real religious center for people and not a mere social conventionality or a cloak of respectability. First Methodist Church in Schenectady has had adult courses in theology and church history every Sunday morning plus repeated six week series of membership conversations for adults plannings to join the church. In addition they have had outstanding mid-week supper and lecture series on current social, economic and political issues facing Christians in our contemporary world. The contrast in program possibilities between a church with one or two ministers and those with three or four is most impressive!

Parish Relationships

Churches vary widely in their contacts with their parishioners. At Central Presbyterian in Buffalo, with 2700 members, there are fifty-seven elders, each of whom is in charge of a sector of church mem-

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bers. Each elder is expected to call in every home in his sector four times a year to leave a communion token. Tokens are collected at the communion services and each person's attendance is recorded. At subsequent session meetings a mimeographed report shows how many calls each elder made and how many of his people were in church for communion. Percentages are figured and the batting average for each elder is reported. Needless to say, attendance at Central Church is high, not only for communion, but all the time. Budget support for current expenses and benevolences is also high.

A number of churches said they were working on variations of parish zoning plans, with most reporting only average to poor success. All expressed a feeling of need for closer contact with parishioners. In Glens Falls we have had a parish plan in effect for a year. It is too early to call it a great success, but we are convinced that it has great value. We have about 160 callers who are each responsible for from five to seven families. The callers make two formal calls a year to talk about church programs and attendance. They also make informal contacts and are expected to report cases of pastoral need. Our formal calls are planned for September, with World Wide Communion Sunday as the focal point for attendance; and, the beginning of Lent, when special church programs are to be publicized.

Dr. Floyd McGuire at the Larchmont Presbyterian Church reports that he devoted every free Sunday evening of last year to neighborhood meetings with his people. He said it was one of the most rewarding things he had done in his ministry. He sat down and listened to his people! Usually a pastor only sees the sick or troubled among his parishioners, plus the prospective members. In these Sunday evening conversations it became possible to talk with the rank and file of members about the church program, his preaching, and the needs of the members. We are following a similar program in Glens Falls this year. The three men on our staff each go to a home of a member and meet with ten or twelve people for an evening of conversation about the church. As a result we know our people better and they understand the church better.

Practically all churches use some kind of a parish paper to inform and educate their members. First Methodist Church in Schenectady gets out a weekly paper with news of coming events and interpretation of church policies. They have included very good paragraphs about the availability and work of the ministers on the staff. Pungent comments about social issues—and city politics—have also been included! Biweekly papers are most common and seem most effective when they concentrate on interpretation and education rather than a listing of events, espe-

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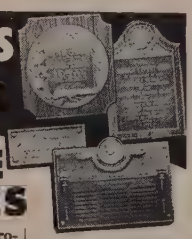

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cially if it is done in small type. William H. Hudnut, Jr. at Third Presbyterian Church, Rochester, speaks with clear-cut vigor on churchmanship and Christian living as well as social issues.

Suggestions & Conclusions

Looking back on this trip to the churches, certain things stand out. (1) A large church needs a large staff. (2) Integration and development of members into responsible Churchmen is a major challenge, which may be better met with a multiple staff than by one man working alone on all the varied aspects of the ministry.

In general, I believe that most large churches are under-staffed. Three-fourths of all Presbyterian U.S.A. churches have fewer than four hundred members, and the same is probably true of other denominations. To maintain the personal contacts which are the strength of small churches, large churches ought to have one professional staff member for every three hundred, or at the most, four hundred members. This means three ministers, a Director of Christian Education, a minister of music, and a business manager for a church of 1800-2400 members.

The chief obstacle to a multiple staff seems to be the ministers themselves. (This applies to ministers other than those I met on this trip, for in every case these men were in favor of a multiple staff.) As a rule, ministers are not trained or disciplined to work together. Too many of them want to be stars and are unwilling to accept supporting roles. In some cases those who are on top, who have achieved stardom, don't know how to work with a supporting cast. Large churches frequently report difficulty in finding mature men who are willing to be associates. Young assistants fresh out of seminary are apt to think of themselves as internes getting a short term of experience before taking on a church of their own. Few of them seem inclined to stay in a church long enough to do any really effective work. Whether older or younger, our ministers seem unwilling to accept the discipline of a team ministry. Because of this we are missing great opportunities, and many of our large churches are relatively ineffective in the great task of cultivating and nurturing the Christian witness of their members.

In conclusion, I believe that there is a great need for more study and understanding of the work of the multiple-staff church. In every church I visited, staff relationships were unique, and men were playing by ear. There are surely some basic prinicples which could guide us in this area. If these were more widely understood and applied, our churches would surely be much more effective.

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SEE
PAGE 17

early days of flying, pilots or airplanes were rugged individualists too. They flew their planes, did their own navigating and could turn their heads to engine repairs of weather forecasting or a dozen required skills—just like the old fashioned sky pilot minister. World War II brought a great change to flying. Crews of men were required to get large airplanes into the air and keep them on their courses. It took special training to teach men to fly together. It required new disciplines and specialized skills. Some men doubted that it could be done.

Back in 1945 I was with a group of pilots watching some early trials of the Constellation airplane. The opinion among us was that the plane was too big to be practical. Today Super Constellations carry thousands of passengers all over the world. Crews have been found and trained to fly these super planes.

I have also heard ministers say that a church of 2,000 members is too large to be practical. It is true that one man can not minister to a church that large, but with a "crew" of ministers, who are adequately trained, there are unlimited horizons open before us.

Organizing a Modern Church

(From page 18)

be devised. It is similar to one which the writer carried out with a large degree of success for many years.

Several principles, added to this plan of organization, will help it function.

1. One member of each board should be appointed to the church's nominating committee each year and should insist that nominees to that board must be capable of performing the functions left vacant by those retiring from office. Positions on the board are not honorary but rather working appointments.

2. Terms of office must be limited to a prescribed number of years and the members rotated.

3. At the meeting of each board immediately following the annual election, the retiring members should present whatever final reports they have to make and the new members should be instructed in their specific tasks. The board should be organized for the year's work, officers elected, committee assignments made, meeting dates and places for the year decided. Shortly after this meeting each member should receive a leaflet bearing the following information: (a) Names, addresses, telephone numbers, and expiration dates of the terms of office of all the members of the board, with the office or committee assignment held by each. (b) Dates and places of all meetings for the year. (c) An outline of the duties of each committee.

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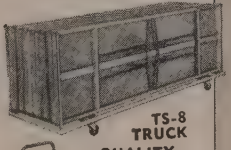

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business meeting of the congregation or of the Official Board, all boards should be scheduled to meet a few days before that meeting to draw up whatever recommendations are to be submitted to the highest body of the church for action. Every matter of business brought before the church, if at all possible, should be a recommendation of one of the boards. If this plan is followed, no ill-considered recommendation is thrown into the debate of the larger body.

5. All committees of any board, as well as church officers and employees answerable to that board, shall periodically send or present reports, written or verbal, to that board. This keeps everyone on his toes with respect to his duties and apprises the board of progress being made and needs seen in the areas for which it is responsible.

6. Committees should meet as often as their duties require, some more often than others, and, wherever possible, specific tasks should be assigned to individuals within the committee rather than to the committee as a whole. Committees should always be aware of the ability and willingness of persons who are not members of the boards and should ask them to work with the committees. It is their privilege thus to enlarge the committees at any time, though of course such unofficial members do not vote at board meetings.

7. The Minister's Advisory Board should hold a regular meeting before the slate of scheduled board meetings. The discussion of mutual matters there will enable the chairman of each board, meeting with the pastor, staff members, and related church officers, to draw up agenda for their board meetings. It is advisable for the boards thus to be in touch with one another and to coordinate plans and programs, in the general interest of the church.

A schedule of meetings for one month might appear somewhat as follows:

After the First Sunday
First and Second Weeks: Committees of the Boards meet.

After the Third Sunday
Monday: The Minister's Advisory Board
Wednesday: Board of Education and Fellowship
Friday: Board of Benevolence and Counsel

After the Fourth Sunday
Monday: Board of Property and Finance
Wednesday: Board of Worship and Membership
Friday: Monthly or Quarterly Church Meeting

It should be noticed that meetings are not scheduled first Monday, fourth Wednesday, etc., for our uneven calendar bunches the meetings in some months and spreads them in others. It is more practicable to schedule them as Monday after

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the first Sunday, Wednesday after the fourth Sunday, etc.

8. Boards may be composed of five, seven, nine, or eleven elected members, plus ex officio members (entitled to vote) who are the staff members and church officers assigned to the respective boards. The committees, where board membership is large, may be composed of two or three members each. In some instances one member may serve on two committees. Where the board membership is small there is virtue in having one-man assignments rather than committees. In such a scheme responsibility is pinned down more securely, and the excuse of not being able to get the committee together cannot be offered. The task of each committee is thereby laid upon one man who may, in emergencies, call upon an assigned substitute.

9. Board members have two aids in their work. There is the advisory aid of the minister. There should also be a church library which contains books and magazines pertaining to the tasks which are assigned to the committees. Each board member, upon being assigned his job, should be loaned one good book to read in the field of his assignment, and he should be familiarized with periodical and other material which is available. The church librarian should be educated to perform this function.

This plan of organization is not beyond the possibilities of any church regardless of size. It will require a good minister to initiate and develop it. But once it has been mastered and has become traditional in a church, an organization as complete as this has a way of almost running itself. Once developed it will unload the overburdened minister, distribute initiative and responsibility, contribute a system of checks and balances upon too powerful individuals, and keep a wide vision before the people of what a Christian church should and can be doing.

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is like the blunted thorn
in the crown pressed down
upon the brow of Jesus:
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It drew no crimson.

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has no impingements,
emerges no drop of blood,
nor convictions.

Let your tracery rise firm,
with telling cusps,
presaging, undergirding,
the roses.

—Olaf Brostrom
Kansas City, Missouri

*A cusp is a triangular projection from the curve of an arch, as in Gothic window tracery or paneling.

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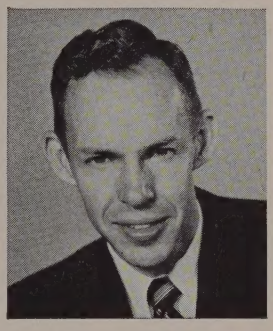

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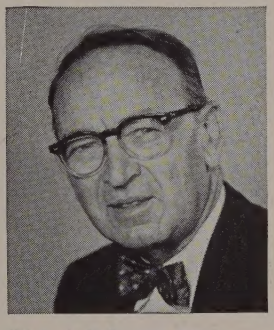

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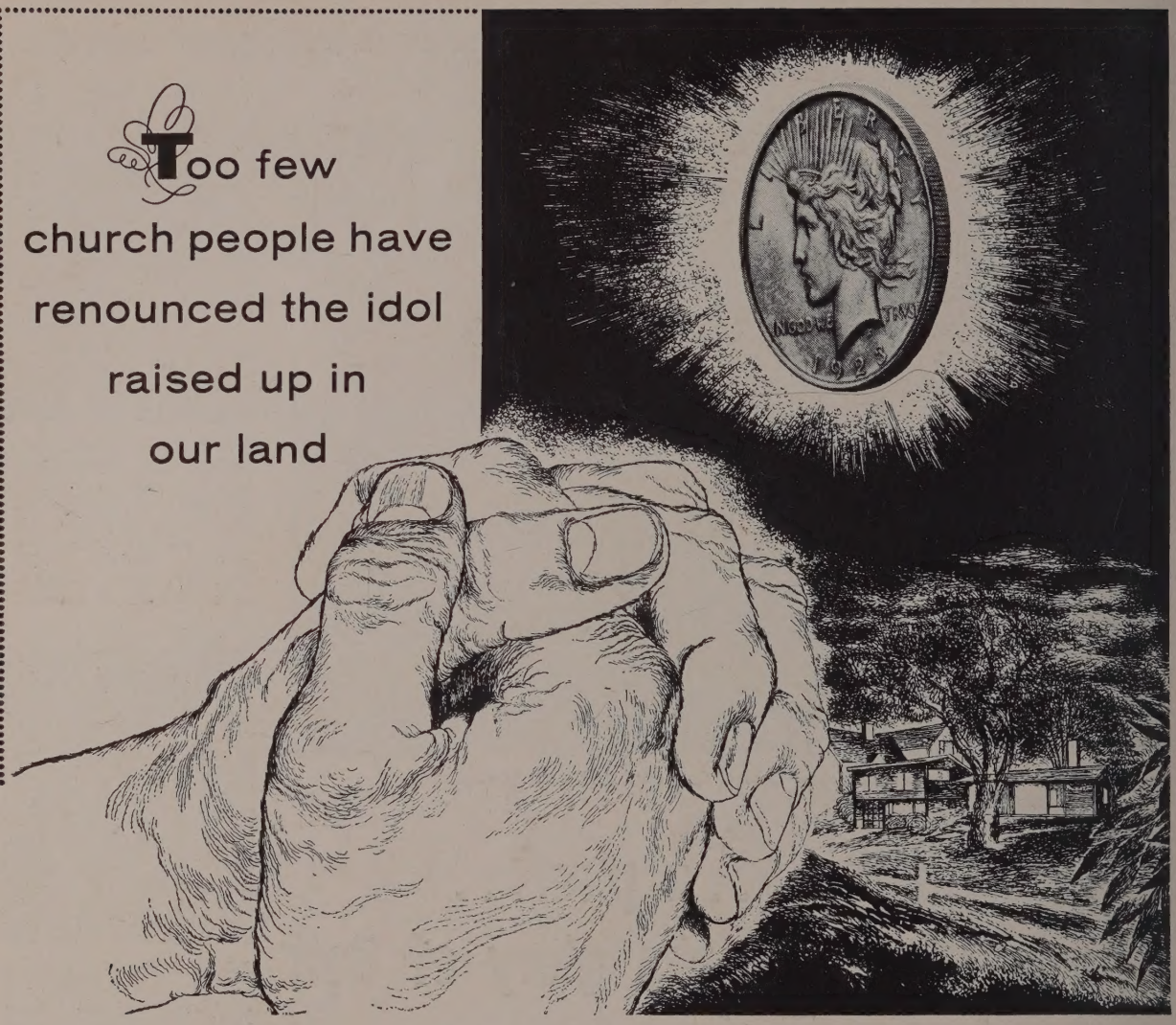

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